



AN
INTERPRETATION OF THE
NUMBER
666.

Wherein, not onely the Manner, how this
Number ought to be Interpreted, is clearly
proved and Demonstrated: but it is also
shewed, that this Number is an exquisite
and perfect Character, truly, exactly,
and essentially describing that State
of Government, to w^{ch} all other notes
of Antichrist doe agree.

With all Knowne objections, solidly, and fully
answer'd, and can be materially made against it.

By Francis Potter B. D.

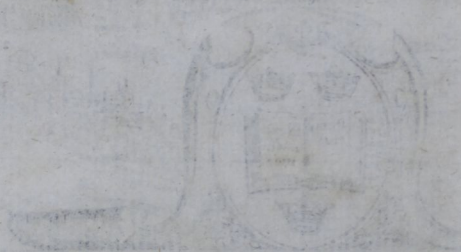
Dan: 12. 4.

Many shall run to and fro, and Knowledge
shall be increased.

OXFORD.

Printed by Leonard Lichfield. 1642.

W. Marshall Sculp.



INSTITUTION OF THE
ADVENTIST

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M^r JOSEPH MEDE's judgement of this
ensuing Treatise.

His discourse or Tract of the number of the
Beast is the happiest that ever yet came
into the world; and such as cannot be read
(save of those that perhaps will not beleieve it) with-
out much admiration. The ground hath been harped
on before, namely that that number was to be expli-
cated by some *αριθμός* to the number of the Virgin
company & new Hierusalem, which type the true &
Apostolicall Church, whose number is alwaies deri-
ved from XII. But never did any worke this princi-
ple to such a wonderfull discovery, as this Author hath
done; namely to make this number not onely to shew
the manner and property of that state, which was to
be that Beast, but to designe the City wherein he
should reigne, the figure and compasse thereof, the
number of Gates, Cardinall titles or Churches, Saint
Peters Altar, & I know not how many more the like.
I read the book at first with as much prejudice
against the numericall speculation as might be, and
almost against my will, having met with so much va-
nities formerly in that kinde. But by the time I had
done it left me possesst, with as much admiration as I
came to it with prejudice.

JOSEPH MEDE.

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TO
THE READER.

CH R I S T I A N Reader, Grace and wisdom be multiplied unto thee. If thou knowest not to what issues the questions are driven concerning *Antichrist*, and the interpretation of this number, nor hast that knowledge which is requisite for the understanding of it; then I know that that which I have here written will seem nothing else to thee, but an intricate labyrinth of curious & unnecessary speculations. I have therefore a double request unto thee: either that thou would'st stirre up thy industry, whereby thou maist attaine such knowledge as is required for the understanding of it, or else that thou wouldest make use of thy sobriety, by leaving those things which are above thy reach and capacity, unto those more learned Readers, who even for this very reason, that thou dost not understand it, will, or may draw a probable argument, that this is the true interpretation. For assure thy selfe it is not in any mans power, much lesse in mine, to make that streight, which God hath made crooked; nor to make that plaine and easy un-

The Epistle

to all men, which by the expresse words of the scripture is restrained only to those that have wisdom and understanding.

But if thou art one of those other sort of Readers, of whom ^a *Lucilius* speaks, who canst understand more by that which I have written, than I my selfe that writ it; the my request unto thee is, not as his was, that thou shouldst abstaine from reading of it; but by how much the more wise, and more learned, & more quick of apprehension thou art, so much the more earnestly do I desire, that thou wouldest vouchsafe to peruse this treatise, which with very great confidence, and yet not without due humility and submission to thy better judgment, I doe here present unto thee. I know that all men are naturally in love, & most men ravished with their owne opinions & inventions; & I know also that the heart of man is evill & deceitfull above all things, and that the master-peice of the deceitfulness of mans heart consists in deceiving of it's selfe, & lastly, I know that he which knowes all this, may have alie in his right hand: yet am I confident that this my confidence concerning the truth of this interpretation, proceeds from evidence of truth and reason, and not from the blindness of mine owne minde. I have not uttered it hastily & unadvisedly, but upon mature, or at the least upon long deliberation, and divers yeeres have now passed, since some chiefe substantiall points of it, were publicly declared and defended in the Divinity schoole at *Oxford*; and neither then, nor at any time since, could I ever heare, or learne any reason that could be brought against it, which might cause me to doubt of the probability or truth of it. Neverthelesse if any man either by authority of scripture, or evident reason, shall be able to confute and evince, the possibility or probability of this interpretation, or of any substantiall

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a Caius Lucilius dicere solebat ea quæ scriberet, neq̃ a doctissimis neq̃ ab indoctissimis se legi velle; quod hi nihil intelligerent, illi plus fortasse quam ipse deset. Cicero de Orat.

Anno. 1625.

To the Reader

or essentiall part of it, I shall be then ready and willing, even with mine owne hands, to pull downe these, then towers, of mine owne imaginations, and shall rejoyce to see the ruines and rubble of them, serve to leuell the ground, upon which a better building may be raised. But I am perswaded better things of this *interpretation* although I thus speake, & such things as accompany the manifestatiō of that truth, which shall never be abolished. Let not any man esteem it the lesse probable, because it proceeds from one, who is no way eminent, either in the Church or Common-wealth, except it be for his infirmities. Great matters may (and most usuall doe) proceed from mean and unworthy beginnings. A fountaine of precious water may arise out of adry and stony plat of ground, although it were otherwise barren and unfruitfull; A late namelesse writer speaketh fitly to this purpose in these words *Qudd si ita est, nec maximis ingenijis licet hujus inventionem numeri, sibi minus confidenter arrogare, nec diffitendum tamen est posse Deum perexiguo ingenio rationem hujus numeri patefacere, dicit enim numerus hominis est, id est, ut alibi alia de re, & mensus est murum ejus. 144. cubitorum, mensura hominis quæ est Angeli.* Neither let it seem unprobable to any man, that the true meaning and interpretation of this number, having layen hidden for so many ages, should in these times be found out and revealed. For such happy times as these, in which Christian Princes and Common-wealthes, are able and willing to stand at defiance with the Pope, and to maintaine truth to his face, these are the fittest times (as Mr Fox noteth) for the manifestation of this mystery, and not heretofore, when no man in these Westerne Churches could affirme the Pope to be *Antichrist*, without apparent danger of his life. The same namelesse Author whose words, I have above alleaged, doth to this

Sriptor anonymus de Bestia Apocalypica. pag. 140, 141.

In his Comment upon the Apoc.

The Epistle

Commentari-
us de bestia A-
pocalypica.

purpose also speak very fitly in these words. *Neg, enim res hoc uno indicio vertitur; multa alia signa aperta sunt et approbata, hoc unum adhuc occultum latet & obscurum, eorum gratia vestigandum, qui ut Thomas de Christo, ad vulnera, ita hi iudicium suum de Antichristo, ad huius numeri explicationem reservant; neg, enim hunc numerum tam insigniter nobis commendasset Scriptura, si nunquam fuisset revelandus, & quamvis probabile est revelandum esse ante exitum Antichristi, videmus tamen bestiam, & reges terra, et exercitus eorum aggregatos ad bellum faciendum cum Christo, & exercitu ejus, in ultimo praelio, in quo omnes devicti erunt & profligati. Querant igitur omnes, vestigent & scrutentur, inventio quarentibus non est desperanda, non agnitio repugnantibus est pestifera.*

Concerning the interpretation it selfe, it supposeth this number 666. to be an image and typicall representation of the whole body of *Antichrist*, that is, of the whole body of his Kingdome, state and Hierarchy: and thus much is generally acknowledged by many writers, and especially by *Cotterius*, who layeth this as a certaine ground, by which the true interpretation of this number ought to be tried and examined. Now if this number be an Image and type of the whole body of *Antichrist*, then no man ought to imagine that the whole image of *Antichrist*, is like unto any one particular member, or part of the body of *Antichrist*, for as the whole image of *Cæsar*, is not like unto the hand of *Cæsar*, nor like unto the head of *Cæsar*; so neither is this number being considered wholly, applicable to any particular Times, Names, Persons, Places, or other individuall things or circumstances belonging unto *Antichrist*, as divers interpreters have endeavoured to apply it. But he that desireth to know *Cæsar* by his image, must compare head to head, face to face, eye to eye, hand to hand, and foot to

to foot, and so conclud a likenesse in generall from an induction of particulars. Inlike manner he that desires to know Antichrist by this number, must first finde in this number (being considered as an absolute number) such things as are most essentiall and remarkable in it, and such things by which this number is distinguished from all other numbers, and these things being found out, must be compared, with those things that are most essentiall and remarkable in that state or government which is Antichrist, and with those things, by which *Antichrist* is distinguished from all other states and governments whatsoever. Now the Root and Figure of every number, are those things which are most essentiall and remarkable in it; and by one or both of these, every number is distinguished from all other numbers, in these doe the essentiall properties of all numbers consist, and upon these chiefly doe all those mysteries depend, which *S. Augustine*, and divers other sacred and profane writers have observed to be in numbers.

And concerning those things which are most essentiall and remarkeable in the Kingdome of *Antichrist*, to, and with which, the Root and figure of this number being found out, is to be applied and compared; the Scriptures themselves doe infallibly guide and direct unto them, by an actuall application, of the Root and figure of an opposite number, unto such particulars, as are most remarkably answerable and opposite unto them. As for the finding out of the Root, and Figure of the number 666. This cannot be done, but by a kinde of calculation or computation of the number it selfe; wherefore it is said in the Text *ὁ ἔχων τὸ νῦν ψηφισάτω τὸ ἀριθμὸν τοῦ θηρίου*, Let him that hath understanding count the number of the Beast, that so he may finde out the Root and Figure of it, by which the root and foundation of *Antichrists Hierarchie*,

chie, his originall, his City state, doctrine, and many other particulars are manifestly revealed; And this is the effect of the following interpretation, which dependeth chiefly upon the extraction of the root of the number 666, as the words of the Text doe necessarily imply, that the right interpretation should doe; and I am so confident, that this is the true manner of counting the Beasts number, that I will be bold (with addition of two words onely) to lay in these times of this computation in particular, as *Cotterius* in the time of King *Iames*, concerning his typicall interpretation in generall. *Hæc sunt in quibus iudiciorum aliam experiri paratus sum, quæ astrui cum intersit si à vero non discrepant, à viris doctis precibus omnibus contendo, tum autem à tua Majestate, Rex serenissime, ut ij qui regno tuo doctissimi ornamento sunt, inquirent in singula, notent quod deprehenderint, ijs verò quæ certa videbuntur (ulteriore adhuc) calculum adjiciant, ut inde &c.*

a -- discrepant

à viris doctis precibus omnibus contendo, tum autem à tua Majestate Rex serenissime ut ij qui regno tuo doctissimi ornamento sunt, inquirent in singula, notent quod deprehenderint, ijs vero quæ certa videbuntur calculum adjiciant, ut inde &c.

Mat. Cotterius in Epistola ad Regem Angliæ dedicat: ante commentarios in Apocalyp.

b Ac nos quidem ut magis laudamus Ecclesiasticos doctores qui explanando sacras literas, in quibus ne unus apex, aut iota unum sine singulari consilio & instinctu Dei possum esse creditur, arcanas & mysticatas numerorum significationes non minus piè quàm acutè prosequuntur: sic eos minime probamus qui idem facere student in tractandis humanis disciplinis, & pro veris & propriis rerum naturalium rationibus atq; causis, nescio quæ numerorum & magnitudinum mysteria nobis obtrudunt. Pererius lib. 4. de Antiquis Philosophis. cap. 18.

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to the Reader.

in Divinity, then unto humane arts and speculations. It may therefore be very well acknowledged, that this interpretation is dark and obscure in some degree, especially to some men, because it may be easily proved, that the true interpretation ought so to be. And as it is dark and intricate, so must it also be acknowledged, to be new, and unheard of in former times: In both which respects I may say of it, as a late worthy writer doth of his new Philosophy in a very like case. *Scio quemadmodum arduum est vetustis novitatem dare, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem; ita multò magis novis & inauditis, contra omnes omnium opiniones, auctoritatem aliquam conciliare & stabilire difficilimum.* But all truths which are now old, were once new, and have had their severall oppositions. New truths are like new friends, worthy to be tried, though not to be trusted, and I propose these things to the wise and learned, as *b Marti*all propos'd himselfe to his friend, to be tryed and examined first, and to be beleived afterward: as it is alwayes wisdom to trust an old friend, so is it sometimes great folly, not to make an exact triall of one that is new.

As touching the method and manner of composition of this treatise, I do willingly confesse, that it is not only inartificiall, but also rude and harsh, especially considering, how necessary a perspicuous Method, and exquisite expressions had been, in so difficult a matter. But I hope the Logick is better then the Rhetoricke, and perhaps there wil not want those, that will quickly put my meaning into better words, and other languages, if it shall deserve them. My only aime hath been to speak so, that my meaning may be fully understood; and yet I finde, that where I have indeavoured to expresse my selfe most clearely, there have I done as *Iob* did in his vexations,

Gilbertus de Magnete Magnetici corporibus in præfatione ad Lectorem.

b si quid Fusce vacas adhuc amari, Nam sunt hinc tibi & hinc amici.

Vnum si superest locum

rogamus,

Nec me quid tibi sum nonus recuses.

Omnes hoc veteres tui fuerunt.

Tu tantum inspicere qui novus paratur,

An possit fieri vetus sodalis, lib. 1. Epig. 35.

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The Epistle

a Next unto the Knowledge of Christ and him crucified, there is no Knowledge more necessary for the Church of God, then the Knowledge of Antichrist and him revealed.

b Of which one is, the reconciling of the measures of the new Hierusalem, with those measures of the City mentioned in the last Chap: of Ezekiel. a truth untill these times unknowne unto the Church.

vexations, even darkened Counsell by words without knowledge. But I hope a wise, learned, and charitable Reader, will picke out my meaning howsoever, and pardon my unnecessary tautologies and circumlocutions.

And to the serious and settled considerations, of such sober minded and judicious Readers, I wholly referr that which I have written. Let such consider what I say (not who speaks unto them) and God give them understanding in all things, that hating neutrality of opinion (especially in a matter of so great consequence and necessity) they may be both able and willing, if the substance of that which I have here written be true, to believe it: or if it be otherwise, to confute it. In the meantime, and untill I shall see reason to the contrary, I shall hope; That among this wood, and hay, and stubble, which I have here heaped together, there is also some Gold, and some Silver, and some Pretious Stones (that is some long sought after and desireable truths) which being purged and refined from my errors and imperfections, by that fire of which the Apostle speakes in the third Chap: of the first Epistle to the Corinthians, shall continue in the Church of God, notwithstanding any thing which hath been as yet objected against it.

Kilmington in Somerset:

March: 27. 1642.

FRAN: POTTER.

THE CONTENTS OF THE CHAPTERS.

CHAP. 1.

The probability of the following Interpretation is briefly and generally proposed; that opinion of numerall letters being almost wholly rejected.

CHAP. 2.

That the mystery of the number 144, which is the number opposed to 666, consists in the square root of it, which is 12; and that therefore the mystery of 666 must be in the square Root of it also.

CHAP. 3.

The manner of the Interpretation more clearly, yet cursorily proposed. An introduction to the true Interpretation of the number 144 and the measures of the new Hierusalem.

CHAP. 4.

A disquisition concerning the Interpretation of the 16 and 17 verses of the 21 Chap: of the Revelat: and a new exposition of the measures of the new Hierusalem.

CHAP. 5.

A farther confirmation of the precedent Interpretation of the measures of the new Hierusalem.

CHAP. 6.

The Interpretation of the measure of the wall of the new Hierusalem, or of the 144 Cubits.

2

CHAP. 7.

The Contents.

CHAP. 7.

A farther confirmation of the solid and square measures above mentioned, shewing that the like measures are used in other places of Scripture.

CHAP. 8.

The reason why the new Hierusalem is measur'd by the solid and square measures onely, that the measure and structure of the wall, and the number by which it is expressed, doe both typically represent the Hierarchie of the Church of Christ. The conclusion of this digression concerning the measures and numbers of the new Hierusalem.

CHAP. 9.

That those writers who make the mystery of the number 144 to consist in the Root of it, ought also to have extracted the square Root of the number 666. That the extraction of the square Root is an ancient and usefull invention by which many famous mysteries have been found out.

CHAP. 10.

What the counting of the number is. What is meant by the first Beast, the second Beast, & the image of the Beast mentioned Rev. 13. cap. That by counting the Beasts number some other number ought to be found out besides the number 666.

CHAP. II.

What it is to extract the square Root of a number.

That

The Contents.

That 25 is the number that is the Root of 666, & remarkably opposed unto 12. Some objections answered concerning the fractions of the root of 666.

CHAP. 12.

That the number 25 hath been conceived to be a fall and unfortunate number, by such as knew no relation that it had to Antichrist, or to the number 666.

CHAP. 13.

Of the nature and quality of those particulars, in which the Root and the Figure of the Beasts number, is to be applied to the Papacie.

CHAP. 14.

That Rome is answerable to Hierusalem, and the Popes Cardinals to Christs Apostles.

CHAP. 15.

That the first number of Cardinals, according to their first institution and foundation, is chiefly to be considered, as that which doth most remarkably characterize Antichrist in his originall.

CHAP. 16.

A disquisition concerning other particulars, to which the number 12 is applied in the description of the new Hierusalem, & particularly of the 12 Gates, 12 Tribes, and 12 Angels.

CHAP. 17.

Of such particulars in the mysticall Babylon, as are

The Contents.

adding to the Gates, Tribes, Angels, and Foundations of the new Hierusalem.

CHAP. 18.

Of such things as are answerable to the measure of 12000 furlongs, and the 12 manner of fruits growing on the tree of life. The conclusion of all that hath been said concerning the Antithesis of Things in generall, as it is distinguished from that Antithesis of Numbers which is next to be proved.

CHAP. 19.

That the first decreed and limited number of Cardinals, and parish-Priests in Rome was 25. And that the first number of Churches for Baptisme, and Parishes was 25 also.

CHAP. 20.

That the number of the Gates of Rome was 25.

CHAP. 21.

That as 12000 furlongs are the solid measure of a Cube, whose perimeter is equall to the compasse of the new Hierusalem: so 25000 furlongs are the solid measure of a Cube, whose perimeter is equall in compasse to the City of Rome.

CHAP. 22.

That the Popish Creed consists of 25 Articles, as the Apostles doth of 12.

CHAP. 23.

*The conclusion which followeth upon the chiefe part
of*

The Contents.

of the application above proved, and some necessary and remarkable Observations concerning it.

CHAP. 24.

A brieve and cursory recitall of some other lesse remarkable particulars, in which the number 25 is remarkably applicable to the City and Church of Rome.

CHAP. 25.

That the number 25 is remarkable in divers things pertaining to S. Peters Church in Rome. Of the measures of S. Peters Altar, and the Characters imprinted upon it and other Popish Altars.

CHAP. 26.

That the number 25 is an affected symbolical device among the Papists: Of the Masse of Christs five wounds five times multiplied and repeated. Of their Jubelies, and affectation of the twentieth fifth day of the moneth.

CHAP. 27.

Objections answered concerning the fractions of the Root of 666. That the Root of 666 is more exactly applicable to the Papacie, then the Root of any square number could have been.

CHAP. 28.

A farther and a full answer to all objections about the Root of 666, drawn from the consideration of the figure of that number, by which the figure
of

The Contents.

of the City of Rome is exactly expressed.

CHAP. 29.

Objections answered, and difficulties cleared, (even to such as have no knowledge in Arithmetick) concerning those solid figures and numbers, by which the severall measures of the compasse of Rome, and the new Hierusalem may be found out. Also some other objections breisly answered.

Corrigenda.

Pag. 24. l. 8. *for*, 18000 22500, *read* 18000 to 22500. pag. 25. l. 26. *for*, measure, *read*, measured. p. 52. l. 4. *for* Papist, *read*, Papists. p. 53. l. 8. *for* Funaius, *read*, Funccius. p. 53. l. 11. *for*, Pipina, *read*, Pipino. p. 65. l. 10. *for*, which is, or can be contained in, *read*, by which we can truly expresse. p. 65. l. 14. *for*, which is or can be contained in, *r. by* which we can truly expresse. p. 85. l. 20. *for*, Papist, *read*, Papists. p. 97. l. 7. *for*, consist, *read*, consists. p. 112. l. 27. *for*, 121, *read*, 122. p. 128. l. 25. *for*, Mulcomus, *read*, Mosconius. p. 130. l. 22. *for*, with, *read*, which. p. 133. l. 9. *for*, cœmeterium, *read*, cœmeterium. p. 135. *in the margina'll note*, *for*, Azur, hoc, *read*, Azur nominibus &c —) hoc, p. 138. *blot out the last words of the margina'll note, beginning at these words*, As perhaps it is intimated &c. p. 146. l. 25. *for*, speaking either of his owne time, or of that time in which Georgius Braunius writ his &c. *read* speaking either his owne words, or the words of Georgius Braunius in his &c. p. 147. l. 3. *for*, superesunt, *read*, supersunt. p. 156. l. 19. *for*, promised, *read*, premited. p. 149. l. 12. *for*, milliarum, *read*, nulliarium.



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INTERPRETATION
 OF THE NUMBER

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CHAP. I.

The probability of the following interpretation is briefly and generally proposed; that opinion of numerall letters being almost wholly rejected.



AMONGST those many and sundry opinions which divers men of different judgements and apprehensions have uttered concerning this number 666. there is not any one which either seems more probable, or is more true in it selfe,
 A then

then the opinion of those Interpreters, who well considering that, *Oppositorum eadem est ratio*, have therefore endeavoured to find out the true interpretation of this number by comparing it with the number 144, to which this number of the beast is evidently opposed. And this ground of theirs, for the manner of the interpretation, is to be esteemed so much the more probable, by how much the lesse successe they found in it. For if this manner of interpretation seemed probable to them, to whom the truth of its application was unknown; how much more would they have stuck unto it, had they but known how many and how great mysteries their farther prosecution of it might have revealed both to themselves and others.

¶ Valdè à scopo aberrant, meo iudicio, qui putant Sp. Sanctum his verbis de numero NOMINIS Antichristi agere. Alchafar in 13. cap. Apoc. alyp.
Si quis habet sapientiam, computet Numerum; nullam de NOMINE facit mentionem, sed tantummodò, computet NVMERVM Bessie. Ardeinde, Et NVMERVS ejus (absq; ulla NOMINIS interpositione) est 666. Petrus Bongus de numerorum mysteriis. pag. 156.

As for that opinion concerning the numeral letters of the ^a name *λατῆνος*, although it have some cleareness and evidence in respect of the truth of its application, yet it is most uncertain and obscure in respect of the manner of the interpretation; there being no example in the Scriptures of any number so counted, or any name so characterized: & also the words of the text seem plainly to crosse all such interpretations of any name whatsoever, in that it is expressly said, *Let him that hath Understanding*

count

count the number of the beast. It is not said (as it is observed by many) let him count the name of the beast, or the numerall letters in his name: but this manner of speaking is rather purposely avoided by S. John, as Cotterius affirmeth saying, *quemadmodum loqui*, *NOLUISSE Johannem certissimum est*. Besides it is observed, that the number of the Beast, and the name of the Beast, are two things plainly distinguished in the text; and therefore it is not likely the counting of the number, and the counting of the name should be all one; much lesse, that the name ought to be counted, & not the number: whereas they that have understanding are advised by expresse words of the text to count the number, not the name. Wherefore, although I will not deny but that the holy Ghost may in a second sense (as it were) indirectly and obliquely glance at the name of the Beast by this number; yet that this should be the chiefe and maine mystery which is to be found out by this number, there is no probability at all, as ^a divers learned Interpreters doe willingly acknowledge.

^a Quia ut Hieronymus in ea Christi verba, Mat. 24 *Qui legit, intelligat*, sapienter ait, Quando ad intelligendum provocamur, mysticū monstratur esse quod scriptum est. Similiter ergo in presenti, verba illa, *Hic sapientia est*, non patiuntur, ut precipuus sensus Antichristi nomen respiciat. Alchazar in 13. c. Apo.

Et quidem reverā non tam *nominis* Bestiæ, quam *Bestiæ* ipsius numerus est: quomodo etiam statim

vocatur. Numerus autem nominis ideo tantum dicitur, quod nominis Bestiæ literis in numeros relatis (Deo ita disponente) contineatur. Com Apocal. Cantabrigiæ nuper editus. Nomen *Agrius* numerum conficit à Sp. sancto notatum; numerum autem mysticum quo indicatur cuius profapiæ sit Bestia, Idem pag 216.

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But as touching the chiefe and principall meaning, that there may be found out such a kinde of interpretation as may be warranted by an expresse Example in the holy Scriptures; And such an Interpretation, as the precedent & subsequent words of the text, may, not onely seem to admit of, but necessarily to inforce; and such an interpretation, as doth essentially and accurately describe that state of government, to which all other notes of Antichrist agree; there is no way more probable, or more agreeable to reason, nor any way lesse repugnant to the writings of the chiefeft interpreters, then to prosecute the grounds already laid by those, who haue indeavoured to finde out the mystery contained in this number, by comparing it with the number 144, to which this number 666, is (as it were) the *anti-numerus*, & must therefore be interpreted after the same manner, and in the same particulars applyed to the Synagogue of Antichrist, as the number 144 ought to be interpreted, and as it is in the Scriptures applied to the Church of Christ.

CAP. 2.

CAP. 2.

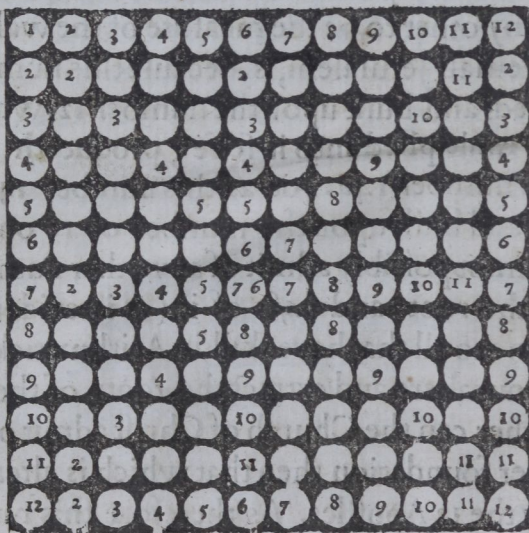
That the mystery of the number 144, which is the number opposed to 666, consists in the square root of it, which is 12; and that therefore the mystery of 666 must be in the square root of it also.

Nd now concerning the manner how this number 144 ought to be interpreted, it is already agreed upon, as it were, by a general consent as well of the ancient as of the later interpreters, that the only, or at least, the chief cause why this number was chosen rather than any other to be the measure of the wall of the celestially Jerusalem, is, because this number is raised, and built upon the number 12, which being multiplied into it selfe, produceth this square number 144. For as this number 144 is raised and built upon the number of 12 onely, and cannot possibly admit of any other number to be the root and *basis* of it (as is evidently knowne to all that have skill in Arithmetick to count numbers, and extract the roots of them) so neither can the Church of Christ admit of any other foundation then that which is already laid by the 12 Apostles. As therefore this number 144 is built upon 12 unities, so is the Church

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of

of Christ upon the 12 Apostles. And as the number of 12 is more conspicuous and remarkable in this number 144, then any other number, because it measureth not onely the bottome or root, but the sides and rankes of it also, as will plainly appeare to any one that considereth and counteth the sides and unities of this square figure following, where the number 144 is set down in due order, the unities being placed according to right angles and equall distances one from another.



I say therefore, as the number of 12 is more conspicuous and remarkeable in this figured number consisting of 144 vnities, then any other number: soe it is evident, that the number of 12 is more conspicuous and remarkeable in the Church of God, then any other number whatsoever. And hence it is that this number 12 is rehearsed and repeated above one hundred forty and foure times in the Scriptures, and is in them so often used, and in so many and so diuerse particulars applied by the spirit to things pertaining to the Church, that we cannot but acknowledge this number to be chosen, and as it were affected by the Holy Ghost rather then any other. And although the number 144, may truly be said to be Gods number in a more particular manner, then many other numbers used in the Scriptures, because it representeth the figure of the Citty, and in generall, the forme and structure of the Church, and Hierarchie thereof, (as shall be shewed) yet it cannot so properly be called Gods number, as the number 12, which almost in all materiall respects is applicable to the Church, and is used in the Scriptures alwaies, as *numerus certus pro certo*, and not as *numerus certus pro incerto*: in which sense


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it must needs be granted that the number 144 doth signify and represent the Church in generall. For, it is not, in it selfe, being wholly considered, applicable, as the number 12 is, to any particular times, persons, or places, or other particular things, mentioned in the Scriptures; but only in respect of the root or *basis* of it, which is 12. For there were 12 Tribes, not 144; and 12 gates in Jerusalem, not 144; and 12 Apostles, not 144. And so it may be said of many other things. And, whereas the number 144 is no where mentioned in the Scriptures, but only in the 21 of the Revelation, it must needs be granted, that it is not there said to be the measure of the Wall (which doth in that place signify the spirituall building of Gods Church) because there then were, or, at any time should be precisely so many, & no more faithfull Christians, or living stones built upon the 12 foundations there named; but that we might thence learne, that how great or how little soever the number of faithfull Christians should be, yet they must be all built upon the foundation of the 12 Apostles, as the number 144 is built upon 12 unities. And hence, that is evident, which most interpreters grant, that this number 144 was chosen to be the measure of the wall

wall of the new *Ierusalem* for this reason only, or for this reason chiefly, because it is the only square number which can be raised and built upon 12 unities, as is clearly known to all those that haue understanding to extract the roots of numbers.

CHAP. 3.

The manner of the interpretation more clearely, yet cursorily proposed. An introduction to the true interpretation of the number 144 and the measures of the new Hierusalem.

 ND now, although I may take this for granted, (for the reasons above rehearsed,) that this number 144 is not in it selfe any way particularly to be applied to Gods Church and people, but only in respect of the number 12, which is the root and *basis* of it; and so might accordingly proceed, shewing, that the number 666, is not in it selfe applicable to any Times, Names, Persons, Places, or other circumstances belonging to Antichrist (as many vainely and fruitlessly have endeavoured to find out) but only, that the root of this number 666 (whatsoever number it be) must be the number, which is, in many particular respects,

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applicable to the kingdome of Antichrist; and that, as the number 12, which is the square root of 144, is more properly said to be Gods number then the number 144, because it is a number which God would have conspicuous and remarkable in the founding of his Church, and divers other respects, both above that and all other numbers: so in like manner that number which is the square root of the number 666, must more properly belong to Antichrist, then the number 666, as a number which Antichrist would have conspicuous & remarkable both in the founding of his Kingdome, and also in divers other respects, above any other number whatsoever: although, I say, I might proceed to prosecute these grounds already laid, and taken for granted by learned interpreters, to shew what number is the root of the number 666, and how it doth accurately and essentially describe, and characterize the City, State, and Hierarchie of Antichrist; yet least I might seem to some to build that, which I am fully perswaded and resolved to be a certaine & infallible truth, upon weake & unsure grounds; I will therefore yet farther cleare the manner of this interpretation, before I touch the truth of its application.

And

And first, that I may not rely upon the bare authority of others, concerning the true and naturall exposition of the number 144, which in the 21 of the Revelation (in which place onely it is named) is said to be the measure of the wall of the new Ierusalem; J will endeavour to make it manifest to such as have understanding, and to such as will not shut their eyes against it, that, howsoever the number 144 is there expressed, yet the number 12 is chiefly intended.

And that I may make this to appeare, it is necessary that I say something of the Vision it selfe in generall, pointing at that which this glorious structure of the new Ierusalem doth shadow forth unto us. Concerning which, although I am not ignorant, that many ancient interpreters have affirmed, that the glorious and happy estate of the Church triumphant in heaven is here set forth unto us: yet as M^r *Forbes* and very
^a many other writers both ancient and modern have observed all things in this Vision mentioned, , are so exactly applicable to the Church militant here on earth, that, almost from every line & word, there may be an argument drawn to prove that the Church militant, and not the Church triumphant, is chiefly by this descrip-

^a Rupertus in Apoc. Victorinus. Pictaviensis qui scripsit Commentaria in Apoc. vixit anno 309.
 B. B. I. 2. 10. Tom. 3. pag. 142.
 Andreas Episcop. Cesariae in his Commentaries on the Revel. saith, that this vision is typus presentis Ecclesiae.

tion to be understood. J should digresse too farr if I should stay to make this truth evident , by such particular instances , as might be brought out of the text. And because J suppose it is sufficiently knowne to all those who have seriously studied to find out the true meaning of this Vision, I will therefore instance only in the measures and numbers (which as they seem most to disagree from this my interpretation , so are they most to my purpose) endeavouring to find out such a true and naturall exposition of them, as shall not only be agreeable to the scope of the Vision in generall, but also necessarily inforced by the words of the text immediatly going before and following after. And although I know that this exposition which I shall bring , will not seem probable to many that read it, yet will I set it down howsoever, lest upon their second and better consideration of such reasons & probabilities as are brought for it , they should judge it rather to be received then any other. Especially , being , all other interpretations , which are usually given of these measures , are for the most part frivolous, and frigid, and such as carry such a kinde of emptinesse with them, as is not agreeable to that weight of matter which seems to ballance the other parts of this Vision.

CHAP.

CHAP. 4.

A disquisition concerning the Interpretation of the 16, and 17 verses of the 21 Chapter of the Revelation, and a new exposition of the measures of the new Hierusalem.

THE words of the Text, in which these measures of the City and Wall are expressed, are these which follow in the 21 of the Revelation.

16. *And the City lyeth foure-square, and the length is as large as the breadth: and he measured the City with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equall.*

17. *And he measured the wall thereof, an hundred and forty and foure Cubits, according to the measure of a man, that is, of the Angell.*

First, it is to be considered, that the furlongs and cubits, here used by the Angell, are, in the last words, said to be the measure of a man. Wherefore it is diligently to be considered, and enquired, how many kindes of measuring by furlongs and cubits are used by men. For, there can no other cause be imagined, why these words, *mensura hominis quæ est angeli*, should

have been added, but that they should be an exposition to the former, and as it were an answer to such doubts and objections as might arise from them. It is likely therefore that the true interpretation of these words, will be as a key to open all that is spoken concerning the measures above named. Now, if it had been said, the cubits are the cubits of a man; or, the furlongs are the furlongs of a man; then it had been probable that these words were added, lest the just length of the furlongs or cubits should have been mistaken; but forasmuch as it is said, Μέτρον ἀνδρὸς πᾶς ὃ ἐστὶν ἀγγέλου, it is the Measure of a man which the Angell useth. The words seem to intimate, that the danger of mistaking lieth rather in misunderstanding the manner of measuring by furlongs and cubits, then in mistaking the true length of the measures which are named. And if so; then that manner of measuring which is here meant, is not that which is most commonly used among men, or in the Scriptures. For then there had been no danger of mistaking it, or cause why this exposition should have been added. It seems therefore, that, this kinde of measuring by furlongs and cubits, which the Angell doth in this place use, doth properly belong to a man; and

and yet so, that it is not that kinde of measuring which is most commonly and most ordinarily used, either by men, or in the scriptures. And now to finde out, what this not so usuall, although most proper kinde of measuring is; it is diligently to be enquired, how many kindes of measuring by furlongs, or cubits, or by any other such like measures, are at all vſed among men. And upon this inquirie there are three kindes of measures, and three only, which will offer themselves to our consideration. For as there are onely three severall kindes of quantities, which are commonly called, *linea*, *superficies*, & *corpus*, that is, Length, Breadth, and Thicknesse: so there are three kindes of measures, used by men, which are properly answerable to these three kindes of quantities, and are called Lineall measure, Square measure, and Solid measure; and without these measures, the quantities above named, can neither be truly expressed nor rightly understood.

And now, being there are but these three waies by which a man may measure such a solid figure as this City is here described to be, it must needs be granted, that this measure of 12000 furlongs, is either the Lineall, or the Superficial, or the Solid measure of this Citie: and if

if that measure of these three, which is most commonly used among men and in the Scriptures, must be rejected in this place, for the reason above said, then in all probability Lineal measure, the first of these three above named, which is far more commonly used in the Scriptures and among men than either of the other, must not be understood in this place; and so by consequence these 12000 furlongs can neither be the measure of one of the sides of this Citie, nor of the compasse of it.

But supposing that the holy Ghost speaketh properly, in setting downe the measures of this Citie, and after the manner of men, (as the words of the text last above recited doe intimate and evince) it is no hard matter, even by the words themselves to determine, not onely which of these three measures is not, but which of them is, here to be understood. For first, it is diligently to be considered, what kind of quantitie that is, which is here said to be measured by the Angell. And secondly, it is accurately to be observed, that the measure of 12000 furlongs, is not here said to be the measure of the Length, nor of the Breadth, nor of the compasse, nor of the ground-plat or *Area*, nor of the sides of the Citie; but only of the Citie it selfe, which
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is here set downe plainly to be a solid Cubicall figure, containing three dimensions. This measure therefore of 12000 furlongs, is the measure of a solid Cubicall figure, and therefore in proprietic of speech, and according to the manner of men, it must of necessity be understood to be a solid measure. If the measure of the length, or of the breadth, or of the compasse of this Citie, had been said to have been 12000 furlongs, then who would, or who could have understood it of any other measure but lineall measure onely? so likewise being the Citie it selfe is said to be measured 12000 furlongs, or as the Rhemists translation hath it, *fortwelve thousand furlongs*; who will, or who can, especially according to the manner of men, understand the measure of a solid figure to be any other then a solid measure? And although it may seeme improbable, that an Angell should expresse the magnitude of this Citie, by a phrase and a measure borrowed rather from the schooles of geometry (which hath taught men to measure plaine and solid figures with square and solid measures) then from the book of the Scriptures, wherein this kind of measuring is seldome or obscurely used; yet for this very cause, is this interpretation the rather to be embraced.

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braced. For the holy Ghost would never have vouchsafed to have answered this objection so oppositely by these words following, *mensura hominis quæ est Angeli*, except humane reason might with probability have urged it.

From the words of the text therefore, and from that manner of measuring which properly belongs to men, and is commonly used by them, it followeth that the measure of 12000 furlongs here named, must needs be understood of solid furlongs, there being no other manner of measuring solid figures, either possible or usuall among men, but only by solid measures. For it is not possible for a man to finde out, and to know the true quantity of a solid body, either *intuitive*, as Angels do; or, *applicativè*, as in lineall measures, but onely *discursive*, and *per ratio cinium*, by the discursive faculty, and by counting and calculating numbers, which as it is the proper Act of mans reason onely, so is it here, for this reason onely, or for this reason chiefly said to be the measure of a man.

CHAP.

CAP. 5.

A farther confirmation of the precedent interpretation of the Measures of the new Hierusalem.

AND this interpretation of these 12000 furlongs, may farther and evidently be confirmed, because according to this interpretation, the compasse of this new Hierusalem, doth in all probabilitie, and for all that can be shewed to the contrary, exactly agree with the compasse of the ancient and literall Hierusalem; and also with the compasse of that Citie, which is by the Prophet Ezekiel in his last Chapter measured and described. Of which Citie, as also of the heavenly Hierusalem, the words of Villalpandus, lib. 2. cap. 21. pag. 118. upon the 48. chap. of Ezekiel are very probable and remarkable, where, speaking of that Citie described by Ezekiel, he saith as followeth, *quo loco nulli dubium esse debet, novæ Hierosolymæ mentionem fieri, ex latere Christi olim fundandæ, nunc verò fundatæ, super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Jesu Christo; at in omnibus antiquæ urbis, respexisse dispositionem, partes, earumq; nomina & Mensuras, nulli vel mediocriter ea perpendenti, dubium esse ul-*

lâ ratione poterit. In which words *Villalpand* confidently affirms two things. First, that that Citie, described by the Prophet *Ezekiel*, is the same with this new *Hierusalem* of which Saint *John* speaketh. And this is also affirmed by ^a*Gracerus*, by ^b*Viegas*, ^c*Serranus*, ^d*Hector Pintus*, ^e*Cornelius à Lapide*, *Gaspar à Melo*, and divers others, as a certaine and undoubted truth. Secondly,

^a Ad Prophetiam Ezechielis quod attinet, de novo templo & novo Jerusalem omnes contextus circumstantiæ loquantur, Pro-

phetam non de materiali ædificio, sed de mystico templo agere. — Deinde Apocalypsis Johannis ubi hanc Ezechielis Prophetiam imitatur & expresso explicat, aperitissime dicit hanc novam Hierusalem à Deo ex cœlis descendere paratam, ut sponsam ornatam viro suo. — Nomen Civitatis ab Ezechiele dicitur *Iehovah ibi* non quod talis urbs aliquando futura sit, quæ vulgò sic appelleretur, sed quod propheticè indicetur *Deum Opt. Max.* in æternâ illâ Hierusalem Ecclesiæ suæ semper præsto futurum; sive ut *Iohannes* noster in 'Apocal. hoc re & exponat & explicet, *Deum & Agnum* in eâ thronum habiturum. Quod etiam *Thargum* *Jonathan* in prædicto Ezechielis loco agnoscit, *Gracerus* in 9. cap. *Danielis*. ^b In Commentariis fuse ostendimus templum & Civitatem Ezechielis non ad materiale illam Hierosolymorum, sed ad Ecclesiam in Christo in terris fundatam pertinere, atq; adeo non mysticè sed secundum litteram omnia quæ de ejusmodi ædificiis à Propheta describuntur, de Ecclesiâ esse intelligenda, quod sufficit ut certum posuisse. *Blasius Viegas* in 12. Cap. *Apocal.* ^c Urbem hanc sanctam & Catholicam Ecclesiam figurasse docuit *B. Iohannes* *Apoc.* 21. ea quæ hic Propheta prædixerat testificando; quod argumento irrefragabili est, quæ de templo, possessionibus, urbe, imò omnia quæ in hoc Propheta continentur ad Ecclesiæ ædificationem & amplitudinem Sp. sancto suggerente, spectasse: & ita de sua Ecclesiâ Dominus loquens ad hanc urbem alludit dicens, *Non potest civitas abscondi supra montem posita.* Quod etiam quæ de ipsâ hic tradit manifestant. Nam quorsum tam accurata mensura laterum? quorsum annumeratio Portarum, & ingredientium? quorsum nova civitatis nomenclatura? — proculdubio hæc novam civitatem, Ecclesiam nempe Catholicam, ut novam *Hierusalem* illustratione cœlestium virtutum descendantem de cœlo adumbrarunt. *Pet. Serranus* in ult. cap. Ezechielis p. 288. ^d Hic est murus ille de quo ait *D. Iohannes* in cap. 21. *Apoc.* Ubi Ecclesiæ militantis civitatem describit, (etiamsi nonnulla interdum misceat ad Ecclesiam triumphantem pertinentia) & habebat civitas hæc murum magnum & altum. Sed dices fortasse, Qui fieri potest ut hi duo loci *Iohannis* & *Ezechielis* cohercant? cum *Iohannes* unum tantum murum describat, *Ezechiel* tres? *Hector Pintus* in 40. Cap. *Ezechielis*. ^e Unde *Alchazar* in *Apoc.* cap. 3. v. 12. notatione secund. pag. 318. censet Iudæam hic esse Ecclesiam, Urbem quam in illâ vidit *Ezechiel* esse *Romam* non *Hierusalem*. Unde ejus nomen est *Dominus ibidem*, scilicet in suo Vicario Romano Pontifice; Templum esse monasteria virosq; religiosos. *Cor. à Lapide* in 40 cap. *Ezech.* But *Alchazar* else where in cap. 21 *Apoc.* interpreteth the new Hierusalem to be Rome, and therefore these two Cities in his opinion are all one.

(which

(which doth also follow out of this former affection) he observes that the Angel in the description of this heavenly Hierusalem, hath not only respect unto the figure, names, and parts of the ancient literall *Hierusalem*, but also to the measures of it. For, if the reason, why S. Iohn & the Prophet *Ezekiel* doe describe this heavenly *Hierusalem* to have been of a square figure, and to have had twelve gates, and twelve Tribes, and twelve names of twelve Apostles, be, because these things, had sometimes a reall and actuall existence in the literall *Hierusalem*; then why should there not be the like reason, and foundation of truth why this measure of 12000 furlongs, should be fetcht & derived from such measures, as had sometime actuall existence in the ancient and literall *Hierusalem*? I say therefore, if that Citie described by *Ezekiel* be the same with this new *Hierusalem*, then this new *Hierusalem* must agree with that description, not onely in figure, and in the number of the gates and tribes, but also in the measure, and compasse of it. And forasmuch as the compasse of that City in the last of *Ezekiel*, is in the text expressly said to be 18000 cubits, it is evident that the measure of 12000 furlongs cannot be understood to be the lineall measure, either of one

side, or of the whole compasse of the new *Hierusalem*. For supposing that this measure of *Ezekiel* (which is but a Cubit and an hand breadth (as shall be shewed) were five foote long, yet 18000 of these measures would make but 144 furlongs, which is not the 84 part of 12000 furlongs. Wherefore there is no possibility that 12000 furlongs ought to be understood to be the measure, either of one side, or of the whole compasse of the new *Hierusalem*.

In like manner, if any one were willing, (as some interpreters have endeavoured) to understand this measure of 12000 furlongs, to be the square measure of the *Area* or plat forme of the new *Hierusalem*; he must then grant that the *perimeter* or compasse of such an *Area* must be 436 furlongs at the least, as may be plainly proved by extracting the square roote of 12000: but the compasse of the same City, as *Ezekiel* describes it, cannot exceed 144 furlongs as it is above shewed. Therefore neither can these 12000 furlongs be the square or superficial measure, either of all, or of any one of the sides of this new *Hierusalem*.

It remaineth then that if this City doe agree in measures (as of necessity it must) with that City measured by *Ezekiel*, that this measure of

12000

12000 furlongs, must needs be understood, of solid furlongs. For according to this measure only it is possible to reconcile these two divers measures of the same City. It must needs be therefore, that that Cube, whose content or solid measure is 12000 furlongs, must be in compasse 18000 Cubits, according as it is set downe by *Ezekiel*.

And that this may appeare, something must be said of the true length of *Ezekiels*, Cubits, and *S. Johns* furlongs; Concerning the Cubit used by *Ezekiel* in the description of his last Vision, it is evident out of the 40 chap. and 5. vers. and out of the 41. chap. 8. vers. and out of the 43. chap. and 13. vers. that his Cubit is longer then other Cubits ordinarily used in the Scriptures by one spanne or hand breadth, which is the 4 part of the usuall Cubit, as *Villalpandus* & other interpreters, upon this place of *Ezekiel*, not without good reason, doe affirme. But the common and usuall Cubit mentioned in the Scriptures was about two foote and an halfe. And therefore in some of our English translations, the marginall note equalleth 2000 Cubits to a mile. And so doth *Villalpand* also in his map of *Hierusalem*, intituled, *vera Hierosolyma veteris imago, Romæ superiorum permissu, cum privi-*
legio

Tomo 3. ap-
paratus urbis
Pag 68, 69.

legio Summi Pontificis, Imperatoris, Regis Catholici, ac senatus Veneti &c: edita. And a mile contains 1000 Paces, every Pace being five foote. If therefore this Cubit of *Ezekiel* be bigger by one fourth part then other Cubits, it followeth then, that 22500 true or ordinary cubits are equall unto 18000 of these great Cubits; for as 4 are to 5, so are 18000 22500. If then 22500 cubits, euery cubit being two foote and an halfe, be the true compasse of the new *Hierusalem*, as by *Ezekiel* it is measured, it must be granted, that if 625 foote make one furlong, then the compasse of this City, reduced to such furlongs must be 90 furlongs. Which measure, how neere it comes to agree with the solid measure set downe by *S. John*, may easily be demonstrated by extracting the solid roote of 12000: which if I have rightly performed, the compasse of this Cubicall City, by necessary consequence, must needs be betweene 91 and 92 furlongs. And although it doth not exactly and precisely agree with the former, yet one or two furlongs are not to be regarded in so large a compasse; yet not therefore not to be regarded, because a difference, if it could be proved, were not to be regarded; but because it is beyondall comparison farre more

91. stad. 71.
pass. 2. ped.
11. un.

more probable that these two measures doe exactly agree because the Cityes are both one, then that any writer can now exactly let downe the just length both of the *Jewish* Cubit, & of the *Roman* furlongs. For I suppose it were great ignorance for any man to affirme that the just lengths of both these measures can be now proved by any unquestionable monument of antiquity, or undeniable authority. For being there is nothing in this sublunarie world immortal and unchangeable, but only wordes written that can be without alteration transmitted to posterity; it hath been therefore accounted a thing impossible untill this age to finde out any meanes demonstrative, how the exact length of any knowne measure, may without sensible error be exactly and infallibly transmitted to all succeeding generations. But howsoever the just length of the *Iewish* Cubit be uncertaine and utterly lost, yet the *Roman* furlongs and the *Roman* foote are not yet so forgotten, but that we may come very neere unto the truth, as *Snellius* in his book *de terræ ambitu* hath probably defined it. And supposing 22500 Cubits, which is the measure of the City measure by *Ezechiel*, to be equall unto 57233 *Roman* feete, which is neere unto the

D Compasse

*a*Fortassis per
 12 Apostolo-
 rum nume-
 rum facta
 quadam Cal-
 culatione &
 resolutione
 quod quæri-
 tur invenitur.
And a little
after he saith,
 12000 stadi-
 orum Civita-
 tis forsan
 magnitudine
 denotant. An-
 dreas Episco-
 pus Cesariz
 Cappadociæ
 in Apocal.

Compass of the new *Ierusalem*, if I have cast it right, we may know the true length of the Jewish Cubit to have beene neere about two foote and an halfe, and halfe an inch, and one and one quarter of a quarter of an inch, and a little more, and by this meanes I believe the true length of the *Iewes* Cubits many be better knowen then by any other. Wherefore I suppose that these reasons above alleaged, and rightly understood, are abundantly sufficient to shew, not onely a probability, that this measure of 12000 furlongs may, but a necessity, that it must be understood to be the Solid measure of this City; and therefore such a measure, which, *a**Andreas Casariensis* rightly conjectures, is not lineally applicable to the compass or height of it, before mans reason by the discursive faculty, as by its proper act, doe resolve this number into some other numbers, as in the extracting of the solid roote is necessarily required. And thus much of the measure of the City.

CHAP.

CHAP. 6

The interpretation of the measure of the wall of the new Hierusalem; or of the 144 Cubits.

THE measure of the Wall now followeth, which is in the next words said to be 144 cubits: which measure cannot be understood of the length of the wall, because it is not possible that 144 cubits should compasse that City, whose compasse is above 91 furlongs as hath been shewed. Besides, if it were possible, yet it were a kinde of tautologie, to set downe againe in the next words that measure of the wall, which may be evidently and certainly knowne by the measure of the City before declared. This measure then must be understood, either of the height of this wall, or of the thicknes of this wall, or of both: and the meaning must be, that either the wall was 144 cubits high or 144 cubits broad, or else that, according to both these dimentions of height and breadth, the wall was 144 cubits of square measure. And this last kinde of interpretation of these words howsoever it may seeme intricate and un-usuall to those that either are not acquainted

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with

with this kinde of measure; or else have not observed, that the same kinde of measure is evidently and expressely spoken of in other places of Scripture, yet according to this measure only, are walls usually measured by such as make them. And that this kinde of square measure is to be understood in this place, I take it to be more then probable for these reasons.

First, that measure of the wall (*ceteris paribus*, other respects being equall) is to be received before any other, by which the unknowne quantity of the wall may be most perfectly, and according to most dimentions, made knowne and discerned; but supposing that 144 cubits are the square measure of this wall according to its height and thickeſſe, it will follow, that not the height onely, nor the thickeſſe onely, but that all the unknowne dimentions of this wall may be found out by this number. Whereas contrariwise, if wee understand this measure of 144 cubits to be the thickeſſe of the wall, then the height of the wall remaines unknowne, and if we understand it of the height of the wall, then the thickeſſe remaines unknowne. And although it were certaine, that it were meant of one of these measures onely, yet it is ambiguous,
and

and unpossable to be knowne by the words of the text, which of them is here intended. And although it were knowne which of these two measures is here meant, yet the figure and proportion of the wall would still be unknowne. But if, as it is above saide, this measure be understood of square cubits, then all these uncertainties and ambiguities are avoyded and extinguished; and it must be granted that this one number doth represent the figure of the wall, and is the measure of both these, otherwaies unknowne, dimentions. For, as this number is a square number, having 4 equall sides, each of them consisting of 12 unities, so this wall must be conceived to be of a square figure, each side being 12 cubits. The foundation then of this wall was 12 cubits broad, the height of the wall on the inside next unto the City was 12 cubits, and the height of the wall on the outside was 12 cubits, and the breadth of the wall on the top was 12 cubits, so these foure lines contained and terminated the figure of the wall; Or, to speake more properly, these 4 lines contained and terminated that continuating *superficies* and imaginary plaine, which did cut the length of the wall according to right Angles: and in respect

of the figure and capacitie of this plaine, the measure of the wall it selfe (according to all dimentions not hitherto expressed) may be most truely, most properly, and most significantly said to be 144 cubits.

And after this manner *Villalpand* understands and interprets this measure, as may be gathered out of his words *parte 1. Apparatus urbis & Templi, libro 2. cap. 20.* where he saith, *Muri Hierusalem crassitudo magnâ ex parte, 12 cubitorum, ad quem numerum respexisse videtur Angelus, Apoc. 21. & Mensus est murum 144 cubitorum, qui numerus ex duodenario in se ducto efficitur.* That is to say, the thicknesse of the wall of *Hierusalem* was for the most part 12 cubits, unto which number the Angell seemes to allude in the 21. cap. of the Revelation. *and he measured the wall 144 Cubits*, which number is made by multiplying the number of 12 into it selfe. And a litle after he saith plainly, *assumptis veteris urbis tanquam linearibus numeris, eos in superficiales redegit*, that is, and taking, as it were, the lineal numbers of the old *Hierusalem*, he reduced them into superficiall in the new. If then according to the opinion of *Villalpand*, and for the reasons above alleaged, the number of 144 cubits be a Superficiall measure, and therefore such a measure as is

not

not lineally applicable to the wall of the new *Hierusalem*, then it follows, that mans reason by the discursive faculty must first count & extract the root of this number, before he can knowe and understand what the lineal measure of the thicknesse and height of the wall is. And this is the reason that the next words are added, *Μέτρον ἀνθρώπου ὁ ἐστὶν ἀγγέλων*, that is, *mensura hominis quæ est Angeli*, it is the measure of a man which the Angel useth. For so these words ought to be translated, and so doth *Villalpand* rightly interpret them out of *Ribera* upon the Revelation; for they are (as it must needs be granted) an exposition of those measures of the City and wall set down by the Angel in the words before. Neither doe they import any thing concerning the shape of the Angell, or any other meaning; but only this, that although the measurer were an Angel, yet he measured the City & the wall, after the same manner that men use to measure such quantities, and by such measures as have been invented by men, and are commonly used among them. Now if there be no other way invented by men, by which men usually doe, or truly can measure quanties containing three dimensions, but only by solid measure; nor no other way by which men either usually doe, or possibly

possibly can, measure quantities containing only two dimentions, but onely by superficiall or square meature, then it must needs follow, that the measure of the City must be understood to be a solid measure, because it is the measure of a solid figure containing three dimentions, as it is above proved: and the measure of the wall, must be understood to be a superficiall, or square measure, because it is the measure of two dimentions onely, it being above shewed, that it is altogether unprobable, that it ought to be understood of one dimention only, and absolutely unpssible to understand it of three.

CHAP. 7.

A farther confirmation of the solid and square measures above mentioned, shewing that the like measures are used in other places of Scripture.

Here remaineth one thing yet for the farther clearing of these measures, and that is to shew, that in other places of the holy Scriptures, the like phrases and measures are used by the holy Ghost. And first for the solid measure, I see not how it can be answered or avoided but that the same measure and phrase is used in the 7 chapter of the first book

book of Kings, where the stones with which the wall of the Court was built, are said to be stones of 8 cubits, and stones of 10 cubits. It is certaine that these stones were squared stones, cut (as it is said in the text) according to the measures of hewed stones. And it is certain also that the cubit was about two foot and an halfe long. If therefore 10 cubits be the measure of the length, or of the breadth, or of the thickness of one of these stones: it must be granted that one of these stones, if he were every way square was 25 foot long, and 25 foot broad, and 25 foot high, & therefore did containe 15625 solid foot of stone, which is above 240 waine loads. But it is incredible and against reason, and the truth of the story, that these stones were so exceeding great. And it must also follow, that the wall which was built with 3 rowes of such stones, was 20 foot thick and more, and 60 foot high and upward, all which is so farre from the truth of the story, and so disagreeing to reason, that there is no man (as I am perswaded) so vainely credulous, as to beleieve it. It remaineth therefore that this measure is to be understood of solid measure, by which measure stone and timber are commonly and usually measured. According to which measure, a squared stone of 8

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cubits

cubits, is but two cubits long, and two cubits broad and two cubits in height: and 3 ranks of such stones, with one ranke of Cedar beames, will make a wall of such a probable and convenient height and thicknesse as was requisite for the walls which are mentioned in the first book of Kings cap. 6. and the 36 verse, and in the 10, 11, and 12 verse of the chapter next following. I say therefore that as in this place of Scripture the measure of 8 or 10 cubits must in all probability be understood of solid measure: so likewise the measure of 12000 furlongs, mentioned in the 21 chap. of the Revelation, may be understood after the same manner, especially being the phrase is not unlike, and that as in the one place, 8 or 10 cubits are said to be the measure of the stone it selfe, and not of the length or breadth, or thicknesse, or compasse of it; so also in the other place, 12000 furlongs are said to be the measure of the City it selfe; and not of the length or breadth, or thicknes, or compasse of it.

As concerning square and superficiall measure invented and used by men, it is evident that the holy Ghost in the Scriptures vouchsafeth to allude unto this also, and as it were directly and plainly to point at it. And this may in some sort
appeare

appeare out of the 43 chap. and 16 V. of *Ezekiel*,
 but most evidently out of the 20 V. of the last
 chap. of *Ezekiel*, where it said, *all the oblation shall*
be 25 thousand by 25 thousand, &c. Concerning
 which place of Scripture, I will here set down
 the words of *Hassenrefferus* in his *Commenta-*
ries upon Ezekiel, pag. 102, and 103. where he
 saith as followeth: *Notanda est phrasis geometri-*
ca quam demonstrator Propheta ex mediis Mathe-
maticorum scholis huic suae descriptioni adhibuit, &
Spiritus Sanctus phrasi Geometricâ ex media schola
Mathematicorum desumptâ expresse loquitur,
 [Area 25000 Cubitorum Per 25000 Cubito-
 rum quadrata,] *quæ res & Mathematicas discipli-*
nas commendat, & quod Theologia studiosus earun-
dem non prorsus ignarus esse debeat non obscure de-
monstrat, that is, the Geometricall phrase is to
 be noted, which is taken out of the midst of the
 Schooles of the Mathematicians, and in this de-
 scription used by him that shewed this vision
 to the Prophet; and the holy Ghost speaketh
 expressly by such a Geometricall phrase as is ta-
 ken out of the midst of the Mathematick
 Schooles, [an Area of 25000 Cubits, squared by
 25 thousand Cubits] which as it doth much com-
 mend the Mathematicall sciences, so doth it
 not obscurely intimate, that a student in divini-

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ty ought not to be altogether ignorant of them. If in this place of *Ezekiel*, the holy Ghost useth a circumlocution, that he might by a geometrickall phrase, and by a number multiplied by it selfe, expresse and intimate the square and plain measure of a peece of ground; why may he not then in another place set downe the square measure it selfe, by one number, without any circumlocution at all? If in the first place the sides of a square number be given, and yet the square number be not expresse, but left to be found by him that will multiply the sides into themselves, as *S. Hierome* hath done on this place, why may not then the square number it selfe be given in another place of Scripture, and yet the sides of it be left unexpressed, to be found out by him that will extract the roote of it? As therefore it was needlesse that the square number it selfe should be expresse to *Ezekiel*, because by multiplying 25000 by it selfe we may certainly know that the square measure of the holy oblation was 625 Millions of square cubits, or 667 miles as *S. Hierome* counteth it: so it was needlesse that the lineall measures of the wall should be expresse by the Angell to *S. Iohn*, because by extracting the square roote of 144, we may certainly know

know that the lineall measure of the wall, according to its thicknesse and height was precisely 12 cubits.

CHAP. 8.

The reason why the new Hierusalem is measured by the solid and square measures onely; That the measure and structure of the wall and the number by which it is expressed, doe both typically represent the Hierarchy of the Church of Christ. The conclusion of this digression concerning the measures and numbers of the new Hierusalem.



IF a reason be demanded, why the Angel did not set downe the lineall measures onely of this new Hierusalem, as the manner is, in Ezekiels visions, and in other places of Scriptures, where the like descriptions are used; I answer, that although the same quantity might have as perfectly (and in respect of the ignorance of many men, more perspicuously) been made knowne by the lineall measures, yet then it had not been possible to have retained the same numbers. For being the holy Ghost affecteth (as it were) this number of 12

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more.

more then any other, (as it is above shewed;) and keepeth this number constantly through the whole description of this new *Hierusalem*; as if nothing were pleasing and acceptable unto him (as indeed it is not) but that which is either numbred with this number of 12, or built upon it; it was therefore convenient that the same number should be retained (if it were possible) in the measures also. But it was not possible to set downe the true, & yet the same length, or breadth, or compasse of this City, by the number of 12; either in unities, Tens, Hundreds, Thousands, or Millions: either by Reeds, Cubits, furlongs, handbreadthes, spans, or any other measure named in the Scriptures. For neither 12 furlongs, nor 12 hundred furlongs, nor 12000 furlongs, are equall either to one side of this City, or to the compasse, or to the *Area*, but onely 12000 furlongs to the solid content. So likewise neither are 12 cubits, nor 1200 cubits, nor 12000 cubits, nor 120000, nor 1200000, nor 12000000 of cubits, or the same numbers of any other measures named in the Scriptures, equall to any measures of this City above named, excepting only the solid measure, as is above said. As therefore there was a necessity that

that the Solid measure should be set downe, because that only could be expressed by the number of 12 having thousands added to it; so was it necessary also that of all other solid measures, furlongs should be taken for the same reason. For as no other number with this measure, so is it certaine that no other measure with this number could expresse the just quantity of this City.

A second reason (and perhaps the chiefe reason) why the holy Ghost would have the magnitude of this new *Hierusalem* expressed by the solid measure, is, that there might be an expresse and evident example in the Scriptures, how to count and apply the number of the beast; that so having found out that number which is opposed unto 12, and having added thousands and furlongs to it, we might have the solid measure and content of that Cube given, whose *perimeter* is equall to the compasse of the *Romish Babylon*: as 12 000 furlongs are the solid measure of that Cube, whose *perimeter* is equall to the compasse of the new *Hierusalem*. But of this in its due place.

As concerning the reason why the measure of the wall is not expressed by lineall measures, it may be answered, that although the number
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of 12 might have been retained, and by it the true, and the same lineall measures of this wall described, yet it cannot be denied, but that the true measures of the wall, and the number of 12 are both necessarily, although mystically implied, and as purposely intended by the holy Ghost in the number 144, as if they had been many times expressly named. For this number is so significantly applicable, not only to the measures and structure of the wall here described, but also to that which is by the wall signified; that it may be truly said, that this number considered absolutely in it selfe, (and not as it doth by Cubits here in this place shew the square measure of the wall,) is (as it were) an *idea* of the *hierarchy* of the Church: the wilddome of God having purposely linked two types together, that the one might unfold the other: the one being an imaginary structure of a materiall building; the other an intelligible forme of an immateriall number: both of them signifying, that as the number 12 was the measure, number, and foundation of the Citty, Gates, and wall of the ancient and literall *Hierusalem*; and was, in respect of the 12 Patriarks, the root from whence the 12 Tribes had their originall according to the flesh;

flesh; so the same number of 12 should be the only conspicuous & remarkable number in the foundation & structure of the spirituall & new *Hierusalem*: in which the 12 Apostles are 12 spirituall fathers answerable to the 12 Patriarchs: and are 12 foundation-stones layd by our Saviour Christ, upon which foundation, and according to which foundation, (that is, by multiplying the doctrine of the Apostles by it selfe onely,) all the spirituall builders of Gods Church in the times to come, ought to erect and square their buildings. And they are also placed as 12 Angels at the 12 gates, to keep out (as it were) with a two edged sword every thing that defileth; and to admit into this City by the gates of Baptisme, committed first and originally unto them, and prefigured by the 12 oxen under the brasen Sea, 12000 of every tribe; that is all those faithfull Christians and true Jsraelites which can derive their spirituall genealogy from the faith and doctrine of the 12 Apostles. And this is without all question, the true and naturall interpretation of the numbers and measures of this new *Hierusalem*.

Concerning which it is to be observed, that those interpreters which did not understand

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the measures and proportion of the wall, and therefore could not discern how exactly that ecclesiasticall state and Hierarchy, which our Saviour Christ built on the 12 Apostles, was typed out by it; yet by the onely contemplation, and computation of this number 144, they have discerned, that the number of 12 was not onely mystically and virtually contained in it, but also chiefly intended by it, and so they attained unto the same truth in effect, which by the structure and measures of the wall, being rightly understood, ought first to have been apprehended by them.

And thus having been willing to build my opinion, as well upon reason, as upon the authority of others, J have long laboured (although by a tedious and intricate digression) to finde out and to prove by the Scriptures, what is the true manner of the interpretation of that number, which is opposed to the number of the Beast. And herein J have but followed the advise and counsell of *Rupertus*, who writing of the number 666 hath these words, *Quia sapiens ad computandum citatur, fortè in numero problema est, sanctam igitur Scripturam consulamus, sine qua nihil constans aut certum sive de numero Dei, sive de numero Bestiæ: nam sicut ille Sampson veraciter dicere*

dicere potuit, Si non arassetis in vitulâ meâ, non invenissetis propositionem meam: sic Dom: noster Jesus Christus, cujus propositiones sive problemata sunt omnia, quæ in hoc libro continentur, profunda mysteria, veraciter nobis dicat: Si non araveritis in aliâ Scripturâ non invenietis solutionem numeri huius, quem præsens signavit Scriptura. The effect of which words is, that except the true meaning and interpretation of Gods number, be found out by diligent search of other places of Scripture, there is little hope or possibility to finde out the mystery contained in the number of the Beast.

CHAP. 9.

That those writers who make the mystery of the number 144 to consist in the roote of it, ought also to have extracted the square Roote of the number 666. That the Extraction of the square root is an ancient and usefull invention by which many famous mysteries haue been found out.

 Hat hath been hitherto said, differeth little from the grounds which the latest interpreters haue layed for the finding out of the mystery. J haue as yet but beaten and made plaine the same path, which Mr

Forbes and other commentators upon the Revelation haue trodden out before me, but I am now come to that place, where they either stood still, or turned out of the way. It is true *M^r Forbes* and others affirme, that the number 144 is the number which is opposed to the number of the Beast; and that, as it is a square and perfect number, built and raised upon the number 12 onely, which is the roote of it; so the Church of Christ is a square and perfect building, built upon the doctrine of the 12 Apostles. It is also true, that as the number 666 is neither a square nor perfect number, nor built upon the number 12: so neither is the *Romish Hierarchy* a square and perfect building, neither is it built upon the doctrine of the 12 Apostles. All this is true, but this is not all that is true; nor the tenth part of that which may be found out by this number. All this is but a negative description, shewing rather, what Antichrist is not, then truly defining what he is. And those interpreters which rest satisfied with so imperfect a description, must confesse that they know no more of Antichrist by this number then what is plaine and evident by many places of the Scriptures. Why doe they not therefore upon the grounds, which they themselues
haue

have laid, farther prosecute their owne interpretations? Why doe they not seeke out the roote of the beasts number, as well as the roote of Gods number, that so they may know, not only negatively, what is not the foundation of the Romish Hierarchy, but also positively, what it is? Were they so unaquainted in Arithmetick, that they knew not what the square roote of a number is, nor how it ought to be extracted? I dare not accuse such learned men of this nescience, much lesse of their ignorance in this kinde. Perhaps some of them through incogitancy, not rightly considering these words in the text, *numerus enim hominis est*, did thinke it unbeseeming the wisdom of God, and the majesty of the scriptures, to wrap up such divine mysteries in humane and heathenish inventions. True it is indeed, The extraction of the rootes of numbers is an humane, and perhaps an heathenish invention; but it is a lawfull, a profitable and an usefull invention. It is the very ground, and foundation of *Arithmeticke* and *Geometry*; and so necessary, and essentiall a part of these Sciences, that neither of them can well subsist without it. By it was found out that famous invention, for which it is said, that *Pythagoras* sacrificed

an *Hecatombe* unto the Gods; and why may not Christians finde out as great a mystery by it as ever Heathens did? Certainly if the wisdom of God will at any time vouchsafe to unlock this numbers mystery by any humane invention, (as the words themselves seeme to intimate) there is none in respect of it selfe more probable, then this, by which so many, and so famous mysteryes have been, and dayly are revealed. I say therefore, why doe not those latter writers, which in part have rightly discerned wherein the mystery of Gods number doth consist, extract the roote of 666 also? For had they extracted the square roote of this number of the beast, then had they truly endeavoured to interpret this number, after the same manner, that they themselves do interpret that number, which is opposed unto it; then had they found out that number, which is mystically implied in 666, as 12 is in 144; then had they found out that number, which is chiefly intended by 666, as 12 is by 144; then had they found out that number, which is the measure, number, and foundation, as well of that materiall City, wherein Antichrist doth reside, as also of that state and government, by which he ruleth in it. For as the number 12 is not
only

onely exquisitely applicable to that ecclesiasticall government, and Hierarchy, which Christ did first institute in *Hierusalem*, but doth also describe, and measure the materiall City it selfe, as is partly above shewed: so the roote of the Beasts number, which is the number opposed to 12, is not only exquisitely and miraculously applicable to that government, and Hierarchy, which was by Antichrist first instituted, but doth also describe, and characterize that materiall City, in which this government was first erected. And all this, by that which followeth shall be clearly and evidently proved.

But first, for as much as this opinion, which I shall here set downe, doth differ from all other in this respect, namely, in that it affirmeth, that the chiefe mystery doth not consist in the application of the number 666 unto Antichrist, but in finding out another number, by counting of this number, which other number is most properly, and most remarkably applicable unto him; I thinke it therefore necessary not to passe over such proofes, as the text it selfe affordeth for the full confirmation of this point, wherein the difference consisteth. For although it cannot be denied, but that the
like

like interpretation of the opposite number (as it is above shewed) is a strong, and violent presumption, why the Beasts number should be thus interpreted; yet the words of the text are so apposite, and do so necessarily inforce this interpretation, that I see not how it can be possibly avoided, although there were no example in the Scripture for it.

CHAP. 10.

What the counting of the number is. What is meant by the first Beast, the second Beast, and the Image of the Beast mentioned, Revel. 13. That by counting the Beasts number some other number ought to be found out besides the number 666.



HE words are these in the 13 chap. of the Revel.

Here, is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred sixty six.

It is expressly said in these words, that the number 666 must be counted, now after what manner should this number be counted, but, after some such manner, as is commonly used
among

among men? And least any man should understand it of a meerely speculative, or angelicall, or of any intricate and unusuall kind of computation, therefore it is added, *Numerus enim hominis est*, for it is the number of a man, or of Man, that is, as ^a *Alchazar*, ^b *Coterius*, ^c *Gasper à Melo*, and many ^c others expound it, not onely such a number, but such a computation, and counting, as is knowne unto men, & such as is commonly used among them. And that these words were not added to signifie, that Antichrist should be a man, and one individuall person, as the Papists would have it, not only *Cotterius*, but even *Alchazar* the Jesuite doth very well reason out of the words of the text. His words are these, *Constructio illa non aptum videtur reddere sensum, si enim ideò dictum fuit, [NUMERUS HOMINIS EST] ut Antichristus verus homo fu-*

^a Hic sapientia denotat ingenij acrimoniam & perspicacitate opus esse, ad ea quæ sequuntur percipienda. Conveniens est Richardi constructio, videlicet, Numerum hominis appellari eum numerum, qui ab homine observari possit; quasi dicatur ejusmodi esse enumerationi ratio & computatio

quam humani ingenij vis assequi & inire possit. Quâ ratione nec phrasis est insolens, nec incepta ratio: immo aptissima est connexio, *Qui habet sapientiam, computet numerum Bestiæ*, humani enim ingenij viribus hæc fieri valet computatio. — *Numerus enim hominis est* (1) quia ejusmodi supputatio est quam possit humano more conficere. *Alchazar* in 13 cap. Apoc. ^b Numerus enim hominis est (1), ut *Aretas* ait consuetus est calculus & inter homines cognitus; vel aliter, *Qui habet intellectum computet bene*, nam proprium est hominis intellectum habentis, numerare. *Gasper à Melo* in 21 cap. Ap. ^c Dicit enim numerus hominis est, id est, ut alibi aliâ de re, & mensus est murum ejus 144 cubitorum. *Mensura hominis quæ est Angeli*. — Sic quando ait simpliciter *Numerus hominis est*, intelligit Hujus numeri & recipiendi & intelligendi hominem esse capacem. *Scriptor Anonymus in Commentarijs de Bestia Apocalypica* pag. 140 & 141. *Bibliotheca Bod. Oxon. M. 12, 16. The.*

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turus affirmaretur, connexio literæ hæc erit; Qui habet sapientiam computet numerum nominis bestie, quia Antichristus erit homo, atq; adeò numerus eius erit numerus hominis, quæ ratio minimè videtur apta. Nam quòd Antichristus sit homo futurus, nil deservit ad hoc, ut computetur, vel non computetur numerus eius. That is, that manner of construction seemes not agreeable to reason; for if it were therefore said, it is the number of a man, that it might be affirmed that Antichrist was a very man, then the coherence, and sense must be this, Let him that hath wisdom, count the number of the name of the beast, because Antichrist shall be a man, & so his number shall be a mans number. Which kinde of reasoning seemes not at all to be probable; for that Antichrist shall be a man, it conduceth nothing either to the counting, or to the not counting of his number. Thus much Alchasar in 13 cap. Apoc. By whose words it may be observed, that the evidence of truth made him so bold, as to confute that interpretation of these words which most Papists would have generally to be received. And here with all submission to better judgements, I hope I may without offence to any man, set downe cursorily, that opinion which I suppose most probable, concerning the two Beasts, and the image

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of the Beast, mentioned in this 13 cap. of the *Revelation*. I conceive the first Beast with the wounded head, not to be that temporall power of the Roman Emperours, which they have exercised since the time of *Constantine* the great: but to be that temporall power of the *Roman* Emperours, which since that time hath beene usurped by the Popes. For I believe that the Bishop and clergy of *Rome* shortly after the daies of *Constantine* the great, did either by his donation, or by their own usurpation, when the Emperour was absent and taken out of the way, hold & usurpe, for a short time at the least, even a temporall principallitie in and over the city of *Rome*, and the territories adjoyning; and this temporall principallitie, wealth, and riches which the Popes and clergy of *Rome* then had, was the beginning of their greatnesse. And by this temporall greatnesse, I doe not meane such subordinate Titles, Dignities, and maintenance, as were in those times by Emperours & Kings bestowed upon many other Christian Bishops, but such dominion and principallity as is incompatible with the ministers of the Gospell, & such as *Bellarmino* speakes of, when he saith, that the same Ecclesiasticall person may be both an Ecclesiasticall and a temporall Prince. Many

a Rab. Abraham Levita,
dicit Constantinum Romam
cessisse eamque;
Sacerdotibus
Edumeorum
reliquisse. Et
Aben Ezra in
Dan. dicit,
Constantinus
decoravit locum
Romae quae erat
sedes ejus
& reliquit eum
iniquitati
quae vocatur
Petrus, &c.
Angel. Rocca
in Bib. Vatic.
pag. 183.
Episcopatus
Romanus non
aliter atq. Alexander
quasi extra Sacerdotii fines
egressus ad
seculare principatum
erat jam ante
delapsus. So-
crat. Histor.
Eccles. lib. 7.
cap. 11.

reasons and ^a probabilities may be alleaged to prove that the Bishops of *Rome* had such temporall dominion before the *Goths* and *Vandals* did overrunne *Italy*. Most Papist doe willingly acknowledge it, and it is easily proved against all those that doe acknowledge the donation of *Constantine*. And although the donation of *Constantine* be forged in many things, yet not perhaps in all. And if it be wholly forged, yet it is an argument that the Bishops of *Rome* had possession of some such temporall power in those ancient times: for why else was it forged, but to prove that their ancestors had right to such things, as it was then undeniable, that they did formerly possesse?

This temporall power and principalitie over the city of *Rome*, did succeed the government of the *Roman* Emperours in *Rome* (who were the sixth head, that was in the time of *S. John*) and did receive a deadly wound, perhaps partly by some Emperours, and perhaps partly by some seditious tumults of the Citizens, but chiefly by the incursions of the *Goths* and *Vandals*, who endeavoured to erect a new forme of government in *Rome*, and did so far effect it, as was necessary for the deadly wounding of the Popes dominion, but yet could not so utterly abolish

abolish it, but that it revived againe afterwards. This temporall dominion being revived and having the Exarchie of *Ravenna*, and many other things added unto it, became formidable to all other temporall Princes, and to the Emperour himselfe, whom I account one of those ten Kings which was to give his power to this Beast. Of this temporall power *Funaius* speaks where he saith, *Ex hoc tempore Papæ in Italia domini, subinde quæsierunt, quo modo potentiam suam stabilirent: donè tandem à Pipina, maximam Italiae partem, quam vi subegerant, dono acceperint.* After which time the Bishop & clergy of *Rome* usurping and enjoying without controlement this temporall principalitie, and being assisted with the obedience of other temporall Princes (some of whom they forced to obey them by their dragon-like power, and some they deceived by working miracles, and by the efficacie of errour) began now to seek out some better title then his own usurpation and the donation of Princes, by which he might now establish himselfe and the Sea of *Rome* in his temporall principality. And considering that some of his predecessors having mouthes speaking great things, did begin to claime to themselves universall Ecclesiasticall jurisdiction over the

whole world, he resolved that it was his onely way actually to lettle such univerrall Ecclesiasticall power on himselfe, as was rather claymed then possessed by his predecessors. And seeing that he could have no good title to such an univerrall Ecclesiasticall power as he aymed at, either as he was a Bishop, or as he was an Archbishop, or as he was a Patriarke, he was therefore necessitated to make the people beleeve that he was the Vicar of Christ, and that in this he succeeded S. Peter, who derived from Christ this great authority peculiar to himselfe and his successors. And now having derived this great power to himselfe by authority of the holy Scriptures & by divine right, (as he makes the world believe,) he is now become a Beast having two hornes like the Lambe, that is, two powers both Temporall, and Ecclesiasticall; Ecclesiasticall *directe*, and Temporall *indirecte* over all kingdomes in the world. First therefore, this unlawfull temporall power which the Bishop of *Rome* first usurped I conceive to be the first Beast whose head was wounded, & I believe that the Bishops of *Rome* were even in those times, before they usurped any unlawfull Ecclesiasticall power, the Antichrist, not in respect of their Ecclesiasticall or Episcopall power,

ers, but in respect of that their unlawfull temporall power above mentioned. Secondly, I conceive the second Beast mentioned, *Revel. 13. 11.* to be that unlawfull universall Ecclesiasticall power which these latter times have settled upon the Pope; and I believe that he is the Antichrist, not as Bishop, or as Archbishop, or Patriarch, but as he pretends himselfe to be Pope & Vicar of Christ having such a transcendent Ecclesiasticall power as is incommunicable to any other upon earth. This Ecclesiasticall power doth now include in it *efficaciter* although *indirectè*, all that temporall power which the first Beast had, and all other temporall power besides it. And for this reason the second Beast is said to exercise all the power of the first Beast in his presence. For so the Pope continuing still a temporall Prince and Bishop of Rome, holdeth now all that temporall power and dominion, by vertue of his unlawfull Ecclesiasticall power, which for divers hundreds of yeares, the Bishops his predecessors were formerly content to hold, onely by the pretended and perhaps forged donations of *Constantine* and other Princes.

Now lastly, as touching the Image of the Beast, I suppose that to be the person of the

Pope.

Pope for the time being: especially he being considered as he is *Vicarius Christi*; for in this respect the Cardinals and others his followers doe flatly adore him when he is elected, and doe teach such Adoration to be due unto him. And this worship and adoration which is given unto him, although it be not sufficient to transforme him really and truly into such a Vicar of Christ as they pretend him to be: yet it is sufficient to transforme him really and truly into such an Image and such an Idoll as is in the text described. These things J have set downe *Obiter*, and breisly to shew that these two Beasts, and the Image of the Beast doe all concur to the making up of that one great Antichrist, whose city, State, and Kingdome are described by the Beasts number, and to shew how unprobable it is that all these things should be meant of one particular man as the papists would have Antichrist to be.

It were an easy thing to confirme the same truth by many testimonies, both of protestants, and papists. But because it is certaine and evidently proved by many learned writers that the great and chiefe Antichrist should not be one person only, but a state of government, or body politick, I will therefore recite here the words

of

*Qui fingit
sacros
auro vel mar-
more vultus*

*Non facit
ille deos,
Qui rogat ille
facit.*

of Cotterius only, a late writer, who as J conceive reasoneth unanswerably to the same purpose in his commentaries upon the 13 cap. of the Apoc. where he speaketh in these words, *Numerus enim hominis est: ἀνθρώπου, non ἑαυτοῦ* quasi hic appellatio hominis Antichristo tribueretur; De bestia agitur, cui appellationem hominis competere repugnat; vult igitur Scriptura numerum bestie ejusdem esse speciei cum nostrate; numeri enim ratio una non est: nos res nostras ad decadam, & centuriarum, & chiliadum, & myriadum rationes exigimus, quid ni vero angeli alias numerorum contabulationes sequantur? That is, for it is the number of a man, or of Man, not of this man, or that man, or any particular man, as if the name of a man were here attributed to Antichrist. The Prophet speaketh of the Beast, to whom the name and appellation of a man cannot agree. The meaning therefore is, that this number of the Beast is of the same kinde, that other numbers are, which are used by us, that are men, and inhabitants of this world. For all numbering is not after the same manner; we that are men number our things by tens, & by hundreds, & by thousands, and by tens of thousands; but why may not Angels rank and dispose unities according to other progressions & proportions?

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proportions?

proportions? For as much then, as this number is the number of a man, that is, a number of the same kinde that other numbers are, that are used by men, therefore we cannot doubt, but the computation, and counting of this number is such a kind of computation, as is usuall among men.

I aske therefore what it is, to count a number after the manner of men? And, what literall and grammaticall sense can be given of these words, except they be understood of such a kinde of computation, as is both usuall among men, and proper to numbers only? but there is no other way whereby men usually doe, or properly can be said to count numbers, but by such a kinde of computation, which either is, or is reducible unto one of these following; namely either by Addition, or Substraction, or Multiplication, or Division, or by the extraction of Roots: and therefore it is absolutely necessary, that the number of the Beast must be counted according to one of these kindes of computation. But in all these kinds of computation, and in every one of them, the end and scope is, by one or more numbers given, to find out one other number, which was not known nor could be expressed before the computation was

was performed. And hence it followeth necessarily, that if the number of the Beast must be counted, then there must be some other number found out by it, beside the number it selfe, which is named and exprest. And this inference is so evident, & necessary, that some learned interpreters (although they aymed not at any particular application) have by the words of the text, and by their own well-grounded conjectures, and great sagacity fore-seen, and fore-told, that there was some other number beside the number 666 to be understood in this place, by the number of the Beast. And this may appeare by the words of *Rupertus* upon this place, where he writeth thus, *Hic sapientia est, qui habet intellectum computet, &c. Quid hoc est, quod & numerum præscribit ipse, & tamen dicit, qui habet sapientiam computet numerum bestie? qualem numerum? vel quare computet numerum Bestie? numerus enim, inquit, hominis est, & numerus eius 666. quid hoc est quod & numerum præscribit ipse, & tamen dicit, qui habet sapientiam computet numerum Bestie? Num hoc intendit, ut computando sapienter hoc totum perquiras, quot in isto numero sint monades, aut certè decades, &c.* And a litle after this anxious disquisition about counting this number, he concludes in these

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Brocard.

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words,

words, *Duos ergo numeros hic intelligi oportet, alterum nominis eius, five Dei: alterum Bestiae, five hominis.* That is, Two numbers therefore must be understood in this place, one being the number of the Beasts name, or of God; the other of the Beast, or of man; for Gods number is not the same with mans number. By which words I know not what else can be understood, but this; That the number 666 is not only the number of the Beasts name, but also the number of God, that is, it is a number which God hath pleased to name, and reveale to men, that by counting of this number, they might finde out that other number, which it pleased not God, expressely to name in this place, but rather mystically to conceale, because it is more properly the number of the Beast, then this, which is the number of his name. To these words of *Rupertus* may be added the like testimony of *Pet. Bonus* in his booke *de numerorum mysteriis*, where writing of the same place of Scripture, and of the number 666 he hath the like words, *Duos ergo numeros hic intelligi oportet, &c.* two numbers therefore must here be understood, &c.

Now therefore it being evident, that by counting of this number there ought some other number to be found out, the next thing to be

be inquired after, is, what kinde of computation ought here to be used. For although it be granted, that this number must be counted, and that it cannot be counted, but that there must some other number be found out by it, yet for as much as numbers may be counted divers wayes, (as is above said) and there may be divers numbers found out by them, a reason may well be demanded, why this counting of the number should be restrained to the extraction of the root only, rather then to any other kinde of computation? To which I might answer, that the example of the opposite number (which is to be counted after this manner) is a sufficient reason; but I doe rather answer that this restriction is not only probable, but absolutely necessary, because there is only one number named and expressed in the text. For if any other kind of computation had been intended, two numbers at the least ought to have been expressed. For neither Addition, nor Subtraction, nor Multiplication, nor Division can be performed; but there must be two numbers at the least given; that by them a third, that is, either a Totum, or a Remainder, or a Product, or a Quotient may be found out; but in the extraction of Roots, one number only ought to be

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expressed

expressed whose root is to be extracted: and for this cause it is flatly against the literall, and the grammaticall sense of the words of the text, to understand any other immediate computation or calculation by them. It were an imperfect speech to say, here is wisdom, let him that hath understanding adde the number of the Beast, for it is the number of a man, & his number is 666, and yet not to declare what number it is to which this should be added. So likewise if it had been said, Let him that hath understanding subtract the number of the Beast, for it is the number of a man, and his number is 666; it would be demanded from what number it should be subtracted: or if it had been said, Here is wisdom, let him that hath understanding multiply the number of the Beast, or divide the number of the Beast, for it is the number of a man, and his number is 666; who seeth not how ambiguous, and imperfect the speech is; because there is no number expressed or intimated by which it should be multiplied or divided? But if it had been said, Here is wisdom, let him that hath understanding extract the root of the number of the Beast, for it is the number of a man, and his number is 666, this is an intire and perfect speech of it selfe, and such

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as must of necessity be understood in this place: because there is no other way by which men either properly can, or usually doe count one number onely, but onely by the extraction of the roote of it.

CHAP. II.

What it is to extract the square roote of a number?

That 25 is the number that is the roote of 666; and remarkably opposed unto 12. Some objections answered concerning the fractions of the roote of 666.

AND thus having hitherto proved by the example of the opposite number, and by the wordes of the text, that the roote of this number ought to be extracted; I come now from *quod sit*, to *quid sit*, from proving that is to be extracted, to shew what it is to extract it.

To extract the square roote of a number given, is to find out the greatest number, which being multiplied into it selfe and having the fractions added to the product, (if there be any fraction remaining) maketh the first number. And how this is to be performed I need not here relate; it is sufficiently declared by such as have

Moses was
learned in all
the wisdom
of the Egyp-
tians, Act. 7.
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the first is a
Cardinal
number, and
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by an ordina-
ll number.

have written of Arithmetick. And although many learned, and worthy Divines (whose bookes I account my selfe not worthy to beare) are perhaps ignorant of it: yet is this kind of Mathematicall learning called wisdom in the Scriptures, and in this may consist one part of that wisdom and understanding, which is in the wordes of the text required for the finding out of this mystery. Let him therefore that hath this skill in humane Arts, and Sciences, and let him that hath understanding to extract the rootes of numbers, extract the roote of the Beasts number, and he shall find that satall number to be 25, and that the fractions remaining are 41: and that this is proved by multiplying 25 by it selfe, which makes 625, and by adding the fractions which are 41 unto 625, both which numbers added together, make the just summe 666. And although the roote of this number, not being a simple roote, as the roote of 144 is, must in strictnesse of speech be expressed by more a numbers then one, yet there can be no doubt or question which of those numbers must be the number answerable and opposite to 12. The roote of 666 may be said to be $25 \frac{41}{25}$ or else, to expresse it more exactly, it may be said to be $25 \frac{25}{21}$: or it may be said to be

$25 \frac{306}{1000}$ or $25 \frac{8069758}{10000000}$ nay any number whatsoever may be made one of those numbers by which the fractions may be expressed. But howsoever the number of the fractions be variable, yet the number 25 is alwayes constant and the same, as 12 is in the opposite roote. And as 12 is the greatest number, and the least number, and the only number of unities of the same denomination with the number 144, which is or can be contained in the roote of 144: so 25 is the greatest number, and the least number, and the only number of unities of the same denomination with the number 666, which is or can be contained in the roote of the number 666. And this *sicut similitudinis* is sufficient to establish an evident *antithesis* between the two great Cardinall numbers of these two rootes, although in respect of the fractions there be no *sicut equalitatis* between them. And whether the fractions be added or not added to 25, yet they can neither augment, nor diminish the roote, no not so much as by one unite, as it is sufficiently knowne to those that know what fractions are. It is no good argument to say that 25 is not opposed to 12, because 25 hath fractions appendant to it, and 12 hath not; for, *Omne simile est etiam dissimile*, and by the same reason

it might be said, that the 12 Apostles are not answerable to the 12 Patriarches, because the Apostles had some priviledges or defects which the Patriarches had not. Or that the Cardinals are not answerable to the Apostles in the Romish Hierarchy, because they have red hats, which I believe the Apostles had not. Besides, it is often times an usuall and ordinary thing, *etiam praxi mathematicâ*, in many arithmetically operations, to cast away, and not to regard the fractions of roots, because the root or Cardinal number it selfe is of sufficient exactnesse to prove or effect the conclusion, which is desired; nay sometimes and in some cases, when rootes of numbers are to be extracted, they cannot make the fractions to be usefull to their purposes, though they would. For suppose a captaine haue 666 men under his command, and would reduce them to a square figure of equall sides and ranks: to effect his purpose he must extract the root of 666, which he would finde to be $25 \frac{41}{51}$, and by that he would conclude that he must of necessity take the number 25 to be the number of rankes, and the number of men in euery ranke, and no other number would serve his turne. As for the 41 odd men he must reject them as unusefull, if he will have his army

my exactly square: The number 50 is no equilaterall square number, and yet *S. Augustine* upon the 150 *Psalme* & elsewhere maketh the mystery of this number to consist in the roote of it which is 7 without any scruple of any fraction: and it were easie to set downe many authors which interpret the same and other numbers after the same manner. Seeing therefore it is usuall among men in many cases, and necessary in some, not to regard the fractions, but onely the Cardinall number in the extraction of rootes, why then may we not doe likewise in extracting the roote of 666? why may we not consider the number 25 first by it selfe, and as it is the only Cardinall number opposed to 12, by which the roote of 666 can be truely expressed; and afterwards as it hath relation to the fractions, especially being the unities of the roote of this number are sometimes to be applied to Persons, who are things indivisible into parts or fractions, as are also the unities of numbers essentially and absolutely considered. And the truth is, that no number of fractions, as fractions, is properly a part of any roote essentially considered: for howsoever it be true that fractions, being reduced to some certaine denomination, doe more exactly shew the side

of a square figure as it is *quantitas continua*, yet it cannot be proved that they are any proper essentiall part of the roote it selfe as it is *quantitas discreta*. For the fractions of a roote doe suppose every unitie in the roote to be divided into many parts, and the number it selfe, whose roote is to be extracted, to be resolved into another number farre greater then it selfe. And the fractions (if it be well considered) are rather part of the roote of the second number into which the first is suppoled to be resolved, then of the roote of the first number which was to be extracted. As for example the roote of 666 is $25 \frac{806}{1000}$ which fractions doe suppose every unitie of 666, to be multiplied into one million; and every unite of the roote 25 to be multiplied into one thousand: for if the figures of the roote and of the fractions be joyned together they doe make 25806. which number is the true roote of 666000000 so that 806, (being now unities of the same denomination with the number 666000000,) are more properly a part of the roote of 666 millions, then of the roote of 666 unities. And by this it may be observed and understood, that while we doe seeke after Ordinall numbers, more exactly to expresse that roote whose Cardinall number

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we have already found out, we doe nothing els in effect (although many times we consider it not) but seeke after the Cardinall number of another roote whose fractions , being now the fractions of a greater number, are not at all, or not so much to be regarded. By these considerations it may sufficiently appeare , that that Cardinall number which is the exacte roote of the greatest square number contained in any number given, whose roote is to be extracted, is the number which is most remarkable and chiefly sought after in the extraction of every roote; for this number is, and is to be reputed , not only the roote of the greatest square number containd in the number given, but also of divers other numbers which doe exceede it, but yet with this difference, that it is the roote of the square number without fractions, and of other numbers with fractions added to it. And that the same Cardinall number with a little difference of fractions, should be the roote of more numbers then one and of many numbers: this is a thing that those which are not so well versed in the extraction of rootes, doe neither consider nor well understand: and this makes them thinke, that because 25 is the roote of 625, that therefore it is

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not

not the roote of 666. But such should consider that one reason why these kinds of numbers are called rootes, is, because every such number, is in this respect like unto the roote of a tree; for as one roote hath many branches growing upon it, and issuing from it, although some grow nearer the roote then others: so the same number may be the root of divers other numbers, which have all a reall, and yet a differing dependance upon it. And although ascending upward, there be no infallible direction from the roote to any one particular branch, yet descending from the top of any one branch, there is certaine and infallible direction to the same roote: and so whosoever shall goe to extract the roote of any number greater then 624 and lesse then 676, according to such rules of art as are, and have hitherto been commonly taught, and generally received, shall be infallibly directed, not to the number 26, but to the number 25, & to that number only, as unto the only Cardinall number first sought after in the extraction of all rootes, & this number either by it selfe, or having some fractions appendant to it, is the true root of all such numbers as are included between those two numbers above mentioned. Neither is it usual or possible

fible, truly to expresse any root that hath fractions, by any other Cardinall number, but only by that number which being multiplied into it selfe produceth the greatest square number contained in that number, whose roote is to be extracted. And although there be divers other numbers besides this number 666, by any one of which we might have been infallibly directed to this number 25, as unto the only Cardinall number by which their roots could have been expressed: yet there is no one of those numbers but only the number 666, whose most perfect figure doth represent the figure of *Rome*, as the most perfect figure of the number 144 doth represent the figure of *Hierusalem*: and for this reason chiefly, and for divers others (as shall be shewed abundantly in due place) it was both convenient, and necessary, that this number 666 should be chosen rather then any other. But if it be objected, that the roote of 666 is nearer to 26, then 25; yet I answere that it cannot be truly said to be 26, but is truly said to be 25: and that not only because 25 is contained in this roote, as are also all other numbers lesse then 25, but because 25 is the greatest number of unities of the same denomination with the number 666, contained
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ed in this roote. And that I may expresse this the more clearly I will make it plaine byan instance, and because there is only a threefold ambiguity incident to the expression of such rootes as have fractions, I will therefore suppose the same question to be proposed to three severall men concerning the length of one side of an exactly square figure containing precisely 666 foote of square measure. The first being asked how many foote in length one side of this figure must be, would perhaps say 25, because that is the greatest number of feet contained in it. The second being asked how many foote in length one side of this figure must be, would perhaps say 26, because the exact length is needest unto it. The third being asked the same question, would perhaps say, that it was neither 25 foote long nor 26, but that it was nine or ten inches more then 25, and two or three inches lesse then 26. The first of these three answers is clearly and evidently true, for 25 is the greatest number and the least number, and the only number of feet by which that length can be expressed. The second answer is clearly and evidently false, for if that length, which wanteth above two inches of 26 foote, had lacked but one inch or one small part

part of an inch, it could not then have been truly said to have been 26 foot long, and whosoever taketh *proximum vero pro vero*, in this kinde, 'tis plain that he taketh *falsum pro vero*, falshood for truth. The third answer is impertinent and not to the purpose, for the question propounded, was not how many inches, but how many foot long one side of that figure was. Neither ought the question to have been any other waies propounded, becaule in the extraction of all roots, the first number sought after, is a Cardinall number, and not an ordinall number, a number of such parts of which every one may be said to be an *integrum*, and not a number of fractions, which result of themselves without seeking after, when this first number is found out. And as for the fractions, I have already shewed, that they cannot darken the remarkableness of the number 25, nor disanull that *antithesis* which is and ought to be between this number and that number which is opposite unto it. Yet if any number, by which the fractions of this root may be expressed, be more remarkable and rather to be chosen then another, then without question it is that number by which the fractions may be most exactly expressed by fewest figures, and by such numbers as doe

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leave

25 $\frac{25}{31} \cdot \frac{100}{60}$.

leave fewest fractions of fractions remaining. And certainly it seemeth strange and wonderfull to me, neither doe J think it meereley accidentall, that the number 25, should so exactly expresse the fractions of the root of 666, as that no other number lesse then it or neere unto it, can so perfectly expresse them. For neither $\frac{41}{31}$ nor $\frac{806}{1000}$ doe so exactly expresse the fractions of the root of 666 as 25. $\frac{25}{31}$ nay although those numbers be infinite by which the fractions of this root may be expressed, yet I believe there is not any one of them which leaveth so small a number of fractions, as this number doth. And although numbers and their roots be infinite in number, yet that there should be any other number besides this number 666, the fractions of whose root may be so exactly expressed by the Cardinal number of its own root with any *denominator* whatsoever, as the fractions of the root of 666, are by 25, this is such a thing as I conceive to be *diverdextra*, a thing that cannot happen to be found out, although I will not say tis absolutely impossible. But in the meantime untill some such number shall be produced, whole root may be after the same manner, and with the like exactnesse expressed, I shall be farre from thinking that this happeneth casual-
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ly and accidentally; but shall believe rather, that as the doubling of *Pharaohs* dreame was an argument of the certainty of that which was signified by it: so because this number 25 is in a double respect remarkable in the root of 666, (first, in that it is the onely Cardinall number of the prime or Cardinall unities: and secondly, in that it is the onely number of ordinall unities or fractions, by which that root can be by fewest figures most exactly expressed) I doe therefore conclude that it is a certaine, and established truth, that this number twenty five is that fatall and unfortunate number of Antichrist opposed to the number 12, and that in an higher nature, & in a greater degree of opposition then 666 is opposed to 144, it being that very number which as it is most apparently and remarkably applicable to the City and Hierarchy of Antichrist, so is it also chiefly intended by the number 666, although it pleased the wisdom of God to seale it up in a mystery, and as it were to lock it up in the cabinet of a greater number, untill that time came which God had appointed for mans reason to unlock this cabinet, by the key of computation, and so to take out this so long hidden number, by which Antichrist is (as it shall be shewed) most evident-

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ly, and miraculously described. For if this number had been expressly named in this place to have been the number of the Beast, or if that mysticall Babylon, in which Antichrist reigneth, had been measured in the Scriptures by this number 25, as the new *Jerusalem* is by the number 12; then there had been no mystery at all contained in it; then it had been so plainly set downe, that Antichrist would have prevented it. For as it is not probable that ever any Pope will now chuse such a name, whose numerall letters shall make the just summe 666, (because some men suppose that this number is so to be applied) so neither is it likely that Antichrist would ever have chosen and affected this number 25 above, and before any other number, to be the only conspicuous, and remarkable number in the foundation of his Hierarchy, except the wisdom of God, who taketh the wise in their own craftinesse, had sealed it up in a mystery in such sort that they should not understand it, as long as they had any possibility either to alter it or to deny it. For even so hath it come to passe in the Hierarchy of the Romish Clergy, that their ancestors have fatally, and unwittingly laid the foundation of the Papacy upon this number 25; and have made this number
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so particularly applicable to their City, and to themselves in all those materiall circumstances, in which the number 12 is applicable either literally to the city *Jerusalem*, or spiritually to the Church of God, and Hierarchy thereof, that no pollicy is now sufficient to cover it, nor their own impudence (with any shew of probability) to deny it.

CHAP. 12.

That the number 25 hath been conceived to be a fatal and unfortunate number by such as knew no relation that it had to Antichrist, or to the number 666.

AND now that I may come neerer to apply this number to the Papacy, I will first shew that as 12 is a good, and perfect number alwaies taken in a good sense, in the Scriptures, so 25 is an unfortunate number in it selfe, and that it hath been branded for an evill and unluckie number both by prophane, and sacred writers, although they knew no relation that it had either to Antichrist, or the number 666. It is observed by *Vincentius* that this number 25 is *impariter impar numerus qui impari numero impariter mensuratur*, that is, an
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odly uneven-number, which is unevenly measured by an odde number. Others have observed, and proved both by reason and authority that the number of five is a fatal number, and that all numbers either ending in five, or made by it are evill, and unhappy also. *Petrus Bongus*, in his book *de numerorum mysteriis*, observeth & sheweth that this number 25, which doth not only end in five, but is made by the multiplication of five by five, is mysteriously evill. His words are these, *Hinc factum est, ut hoc numero 25 Hieroglyphicè notarentur qui illecebris, & voluptatibus hujus vitæ dediti semetipsos rebus creatis manciparunt: — porro constat hic numerus de quinario, qui neq; tetragonus, neq; triangulus, neq; cubus, neq; perfectus est.* And in another place he saith, *numerus 25 duas duntaxat habet partes aliquotas nempe 1. & 5, pari modo quinarium cum sit primus incompositus solâ numerabilis est unitate. Sic etiam ex diametro distans à perfectione, unde in vineâ domini infructuosos significat.* But it is yet more remarkable which *S. Hierome* observes out of the Scriptures, concerning this number 25, in his commentaries upon the 11 cap. of *Ezekiel*, where speaking of this number he saith, *Et quantum non subterfugit memoriam meam, nunquam in bonam partem potui hunc numerum reperire;*

vire, licet in numeris ad sacerdotale ministerium à 25 annis eligantur; In Hebræo enim non habent hunc numerum, sed tricenarium. And not S. Hierome only, but divers other interpreters upon the 8 and 11 cap. of Ezekiel, have made the like observations of this number. *Lyra* of the 25 men their mentioned, saith, *Per quos significatur Apostata à fide, vel à religione, maxime quando sunt in suâ malitiâ firmati, quæ significatur per numerum 25, qui numerus est quadratus, qui à resultat ex ductu quinarum in seipsum.* And *Petrus Serranus*, in his commentaries upon the same vision of Ezekiel, writeth after this manner; *Ita ut potestati libidinum & cupiditatum vita omnis permixta sit: hoc autem malum signat sacer Propheta cum 25 viros in portâ orientali se vidisse asserit. Numerum enim quinarium, quo sensus hominis clauduntur, nunquam in bonam partem accipi legitur in Scripturâ, ut Divus Hieronymus testatur; et si pluriès indifferentèr inveniatur, unde totius populi lapsus vigesimo quinto numero hoc loco significatur.* If it be demanded what universall defection and what Apostacy this is from faith and religion by men confirmed in their own malice, which *Lyra*, and *Serranus* acknowledge to be typed out by this number 25, it may be well answered that there is none more probable then

then that defection, and universall Apostacy which was to come upon the Church of Christ at that time, when Antichrist was to sit in it. For because this vision was not literally fulfilled, or not fully terminated in the Jewish Church (as it cannot but appeare to those that seriously consider it) therefore S. *Hierome* (as in this following treatise shall be shewed) and many others doe not onely understand it of some defection and Apostacy which was to be among Christians, but doe also apply it even particularly to the Synagogue of Rome. *John Hulse*, in his book *de revelatione Christi & Antichristi*, saith of this vision after this manner, *Mysticam meretricem Scriptura describens eius excessum notificat*, Ezek. 8. cap. *de viris in templo qui stabant ante picturas*. And *Ecolampadius*, after a particular application of the chiefe things contained in this vision, to the Monkes, Friars, and Nunnes of the *Romish* Church, hath these words, *Et quid sibi vult hæc visio, quàm quòd in Episcopis, & doctoribus abominationes maximas ultimò cernat*? And of those words, *Et sunt circiter viginti quinque*, he saith, *Quid aliud his docemur quàm nihil illos perfecto animo agere*? understanding by the word *illos*, those Prelates of the Church of Rome, of whom he had before spoken.

ken. I might here adde the words of *Gaspar Sanctius*, and others concerning this number upon the same occasion; but, as I conceive, these are sufficient to make it evident, that this number Twenty five is not only (even by the testimony of the Scriptures) an Hieroglyphicall character of some unhappy, desperate, and deplored estate of God's Church, but also hath been conceived by religious, wise, and learned men, mystically and typically to foreshew that quintessence of impietie and malice, which these latter times have discovered in the Church of *Rome*. Now therefore for as much as it is agreeable to other places of Scripture that this number 25 should be in some speciall manner applicable, both to Antichrist, and the Church of *Rome*: I may with the greater confidence proceed to the particular application, hoping by it, and upon the grounds above proved, to finde out such an accurate and essentiall description of the Papacie, as shall not seem unprobable to have been intended by the holy Ghost: much lesse shall it be prejudiciall to any man's wisdom to believe it.

CHAP.

CAP. 13.

Of the nature, and qualitie, of those particulars, in which the root and the figure of the Beasts number is to be applied to the Papacie.

AND now concerning those particulars in which this number is to be applied to the Papacie; it is to be remembered what is above said of the number 12, and of those things to which it is applied. For as Antichrist is opposed to Christ, and as 666 is opposed to 144; so is 25 opposed to 12, and so must those things which are chiefly to be measured or numbred by this number 25 be *αὐτῇ ἀντι-
στα, ex adverso respondentia*, that is correspondent, answerable on the other side, and in some sort opposed to, or set over against those things which are measured, numbred, or described by the number 12. And (as I am perswaded) for this Cause partly is the Church militant, in the 21 Chapter of the *Revel*: measured, numbred, and described by these two numbers only 144 and 12, that there might be an expresse example in the Scriptures not onely shewing in generall how the number 666, ought to be interpreted; but also leading us (as it were) by the hand

hand to those particulars, in which the root of this number ought principally to be applied. And although perhaps it were a sufficient application, and as much as some Readers would expect, and more then any Papist can confute, to heap together a greater number of particulars, in which this number 25 is rather applicable unto the Romanists, then it is to any other estate, Church, or sect; or then any other number is to themselves, and to their state: yet this is farre short of that most exact and exquisite application, which seemeth chiefly to be intended by the Holy Ghost. Indeed the frequent occurring of this number in things pertaining to the state, and Religion of the Romanists (as shall be shewed in the second place, after I have proved the first, and chiefe application) may well be an argument, that either some secret destiny, which is in it, or their affectation of it, hath made it more proper to them, and more common among them, then any other number. Yet, if it were applicable to them in no more, nor in no other particulars, but in those only which are *ἀντίστοιχα* to those things, which are measured, numbred, or described by the number 12 in the 21 Chap. of the *Revel.* those onely are abundantly and su-

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perabundantly

perabundantly sufficient, not only for an evident description, but for a remarkable, essential, and incommunicable definition as well of their City, as of their state and Hierarchy. For what can be either said, or imagined to be more essential, or remarkable either to, or in any city then the figure of it, the circuit of the walls, or compass of it, the number of the Gates, the number of the Churches, the number of Tribes, Wards, or Parishes into which it was first divided? And concerning the forme of government (which is more properly a City, then the materiall structures) what can be said, or imagined, to be more essential to it, or remarkable in it: then the number, time, place, office, and in some sort the very name also of those persons, who are the very Basis and foundation of it, and the very hinges (as they themselves confesse) on which their whole Hierarchy depends, and moves it selfe? As therefore the number 12 in the 21 Chap. of the *Revel.* is applied to the Church and Hierarchy thereof in such things as are most essential to it, and in such circumstances, as are most apparently remarkable in it: so the number 25 in like manner must be applied to the Papacie, and Pseudo-Hierarchy thereof, in such things, as are most essential to it, and in such

such circumstances, as are most apparently remarkable in it.

And as the number 12 is in that chapter after such an admirable and wonderfull manner applied to the spirituall *Hierusalem*, that is to the Church and Hierarchy thereof, that the literall and materiall City, in which that Ecclesiasticall Hierarchy was first established, is also by the same number plainly measured, and manifestly described: so ought also the number 25 to be in such sort applied to the mysticall and spirituall Babylon; that the materiall City it selfe, in which that Pseudo-apostolicall Hierarchy hath been long since established, may be by the same number both truly measured, and evidently described. And for this cause it is absolutely necessary, that the Beast mentioned in the 13 Chap: of the *Revel.* which is Antichrist, must not be one person only (as the Papist falsly teach) but (as the latest^a and best writers doe agree) must essentially consist of a certaine number of such persons, as may be fitly answerable, ^b and opposite to Christ's Apostles, residing in some City answerable and opposite to *Hierusalem*. For how is it otherwise possible to interpret

a Although certaine of the Scholasticall Divines do say, that Antichrist shall be borne of the nation of the Iewes, and of the tribe of Dan &c. yet great learned men which with deepe judgements have read the Scriptures, doe write, that he shall not be one personall man only, but that under the name of Antichrist is meant and comprehended the whole kingdom of false teachers, bearing rule in the temple of God, and that in a great City which hath rule and dominion over the kings of the earth, Rapso-dix G. A. Bishop, of Exeter. pagina 287. Miscell.

lan, 25, *b* Antichristus habiturus est suos Pseudo-apostolos. Anselmus in 13. cap. Apoc.

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this

this number of the Beast, after the same manner, that that number which is opposed unto it is, and ought to be interpreted? How can we by counting the Beast's number finde out the number of his Apostles, and the number of his Tribes, & the number both of the spirituall & materiall gates of his Church and City, & the figure and compasse of it; except Antichrist shall have some City answerable to *Hierusalem*, and some Persons answerable to the Apostles, and essentiall to his Hierarchy ruling, and residing in it?

CHAP. 14.

That Rome is answerable to Hierusalem, and the Popes Cardinalls to Christ's Apostles.

AND as this assertion must necessarily follow out of that which is above said, concerning the manner how this number ought to be interpreted, so is it evidently and apparently verified in the Papacy.

^a For as *Hierusalem* truly was *Caput, mater, gremium, & ostium omnium Ecclesiarum*,

^a Alchazar upon the 21. cap. of the Rev.

saith, Totam hujus prophetiæ summam devolui ad Romæ comparationem theologicam cum HIERUSALEM; nomen Hierusalem hoc loco Romanæ Ecclesiæ attribui, veterem Hierusalem nomen suum amisisse, illudquæ novam ROMAM, id est, Romanam Ecclesiam comparasse, urpote quæ antiquæ successit Hierosolime, in eo quod fidelium omnium CAPUT & METROPOLIS sit effecta. Alchazar in disputat. de argumento 21. cap.

so

^a so doth *Rome* falsly pretend her selfe to be; and so *Rome* really, and truly is the mother of all spirituall whoredome, and abominations in respect of all those Churches which have been seduced by her.

And as there is a cleere and eminent *Antithesis* betweene *Hierusalem* and *Rome*, ^b so is there also between Christs Apostles, and the Popes Cardinalls; there being no persons in the whole world, of what ranke, order, or degree soever stiling themselves *καὶ ἐξουσίαν vicem gerentes Apostolorum*, as they do. They are the very substance, Soule, and Essence of the Papacie, and so neerly united to the Pope, that he accounts them as parts of his owne body, ^c and they together with him make one com-

^a Ex quo universa urbs secunda Hierusalem meruit appellari, apud quam & Dominus (ad illius Robur fidei) in Petro iterum crucifigere voluit, ubique unius Dei veneratio ac fides indeficiens, & Domini precibus & Petri favore ad ultimum usque iudicantis Domini adventum, in urbe sublimi & valente, ac inde veriore Hierusalem creditur perman-
sura. Onuphri-

us Panvinius de præcipuis Urbis Romæ basilicis, pagina 265. Coloniz. 1584. And the same Onuphrius saith, pag. 138. that at Rome supra peristilium exterioris Basilicæ Lateranensis porticus hi versus sunt,

Dogmate Papali datur ac simul Imperiali,

Quod sim cunctarum mater, Caput Ecclesiarum.

^b Isidorus Mosconius lib. 1^o de Cardinalibus (ubi enumerat appellationes Cardinalium magis proprias,) Cardinales, inquit, primo in loco appellantur *vicem gerentes Apostolorum*.

^c De donatis Papæ Cardinales debent habere dimidium; Et Papa dimidium eorum quæ dantur Cardinalibus. Jacobatus de Concilijs, num. 173. Non possunt testari sine licentia Papæ, & quia sunt pars corporis Papæ non præstant juramentum fidelitatis, tanquam invicerat Papæ. Idem ibid. Item Papa habet singularem diligentiam de salute corporali Cardinalium: unde si Cardinalis infirmetur, non minuitur ei sanguis sine speciali Papæ licentia. Idem, Numero 176. Cardinales in Ecclesiâ Romanâ unum corpus mysticum efficiunt, & unum Collegium sacro sanctum cum summo Pontifice constituunt. Hieronimus Manfredus de Cardinalibus cap. 5. Ecce illud Collegium, scilicet Apostolorum, Actuum 15, cujus in locum sacer Cardinalium Senatus substitutus est, utroque consiliativo & deliberativo munere præfultum. Alexander à Turre. lib. 2^o. 2^a. Partis, pag. 82. Collegium Cardinalium dicitur Sacrosanctum Collegium Apostolorum, Ecclesiæ gremium. Jacobatus de concilijs. Num. 170.

pleat

a Institutio
Cardinalium
figuraliter ha-
buit ortum ab
institutione
divinā, exem-
plariter autem
à Christo; ex-
pressa autem
fuit facta tem-
pore Pontia-
ni & Marcel-
li Rom. Pont.
propter bap-
tisma. Gondif-

pleat Colledge and Corporation, and one mysticall Body, actually and eminently containing, upholding, and representing all power, and Ecclesiasticall jurisdiction. They were instituted in the first most remarkeable foundation of the Papacy by the Pope in the City of Rome, about the time of Constantine the great, in a imitation of our Saviour Christ, who did in the first most remarkeable foundation of his Church, erect the Colledge of Apostles at Hierusalem, giving them a^b name, prefining their^c number, and declaring their^d office, as the Pope hath

alvus Villadeigo causarum olim Palatii Auditoris, in initio libelli de Origine Cardinalatus.
b The name which Christ gave to his Disciples was to be called Apostles, *Luc. 6. 13.* And the name which the Pope giveth to his best beloved disciples, is to be called Cardinals. For as Christ in his Church gave some to be Apostles, some Teachers, some Propheers, &c. *1. Cor. 12. 28.* And, *Ephel. 4. 11.* So the Pope in the Romish Church hath given some to be called Cardinals, some Iesuites, some Abbats, some Monkes, some Friars, some Exorcists, some Acolouts, &c. c The first limited number which Christ gave to his Apostles, was according to the number of the gates, and Tribes of Hierusalem; so the first limited and prefining number of the Cardinals was according to the number of the gates of ROME, and according to the number of those Divisions of the City and People of Rome, which the Popes have made answerable to the tribes of HIERUSALEM, as shall be proved in due place. d The Office, and Commission, which Christ gave to his Apostles consisted in three things. First, The Administration of Baptisme was committed chiefly and originally unto them. And although they did afterward commit this function unto others, yet they were first commanded to goe and Baptize all nations, and as it were by the 12 gates of their Baptisme to bring all true Israelites into the Spiritual Hierusalem. So at the first institution of the Cardinals, their Office, and Commission was chiefly to baptize, and they were affixed to certaine chiefe Churches in ROME, in which, and in which onely baptism was to be celebrated. Secondly, the Apostles were to preach Christ, and to propagate and plant Christian Religion in all the world. So the Cardinals having quickly committed the celebration of Baptisme unto others, employed themselves wholly to preach the Pope, and to plant and propagate Poperie in all kingdomes of the world. Thirdly, Christ gave unto the Apostles the chiefe power to forgive and to detain sinnes; so likewise the Pope committeth the chiefe care and dispensation of his selling of pardons & indulgences unto the Cardinals, saying unto them as Christ to his Apostles, Wholesoever sinnes yee remitt, they are remitted, and wholesoever sinnes yee retayne they are retayned.

since

since done to his Cardinals at Rome. As the
 Apostles truly were, and are the root and founda-
 tion of the Christian Church and of all Ec-
 clesiasticall Jurisdiction: so the Cardinals ^e fals-
 ly pretend themselves to be, and so they truly
 are, and doe in expresse words declare them-
 selves to be the very ^f Basis and ^g foundation
 of the *Romish* Hierarchy. And therefore the
 Root and foundation of all that Superstition
 and Impiety, which being derived originally
 from *Rome*, hath been transfused through the
 whole body of the Christian Church. As it is
 the Priviledge of the Apostles, to be as it were
 12 stars set in that Crowne, which is mentio-
 ned in the 12 Chapter of the Revelation; so is it
 an especiall Priviledge belonging to the Cardi-
 nals, to haue their names written in the Crown
 of their Prince, as witnesseth ^a *Iacobatius de con-*
cil. num. 153. There was a two fold state and
 Condition of the Apostles, first they were *Apo-*
stoli urbis, affixed as it were to the City *Hieru-*
salem, where they were to abide untill they
 were endowed with power from above: but

^e For the or-
 der of Cardi-
 nals is a con-
 fessed innova-
 tion, as B.
 Morton shew-
 eth. And An-
 tonius de Pra-
 tiis affirmeth,
 CARDINA-
 LATUS non
 dicitur gradus
 nec Ordo Ec-
 clesiasticæ Hi-
 rarchiæ à Chri-
 sto institutæ,
 nec gradui A-
 postolorum
 succedens si-
 cut Episcopa-
 tus & sacerdo-
 tium. De ju-
 risdictione E-
 piscopali,
 Num. 3.
 Tom 3.º. Par-
 te 2.ª, pag.
 365.
^f Cardinales
 sunt Bases
 Ecclesiæ Ga-
 briel Paleot-
 tus de descrip-
 tione Con-
 sistorii

Cardinales vniuersi orbis regendi pondera sustinent, & super eorum humeros totius Ecclesiæ
 machinæ imponitur. Hieronymus Albanus de Cardinalibus, Questione 12. & Alchazar in
 his Commentaries on the Revel: saith, The Pope useth to send a Saphire stone to every new
 made Cardinall, to put him in mind that he is now one of those foundation-stones which are
 mentioned in the description of the new *HIERUSALEM*. ^a Cardinales sunt patri-
 cii scripti in diademate Principis. *Iacobatius.*

M

afterwards

a Cardinal.
 dicit Papa,
 Esto frater
 noster, &
 mundi pri-
 ceptus. Con-
 sist-
 orium enim
 Christi &
 Papæ idem est
 censendum.
 Alexand. à
 Turre lib. 1^o
 2æ Partis.
 pag. 35.
 Honor Re-
 gius humani
 Pontificus
 certe divinus:
 Regum, res-
 tre decus;
 Pontificum
 cœleste, Maie-
 stas Regis mi-
 nimè comple-
 ta; Pontificis
 numeris om-
 nibus exple-
 ta: illa civilis
 & politica,
 hæc supercœ-
 lestis & fan-
 cta. Al. x. a
 Turre lib. 4^o
 pag. 272.
 Idem pag. 36.
 visionem thro-
 ni Apo. 4^o.
 Papæ & Car-
 dinalibus ap-
 plicat, & cœ-
 lesti cherub.
 Seraphin.

afterwards they were *Apostoli orbis*, and were sent from thence into all kingdomes of the world: So likewise the Cardinalls in imitation and affectation of the like honour are stiled *Cardinales Urbis, & Orbis*, and they remaine, as it were affixed to the City of *Rome*, untill they are indewed with power from above, that is, untill they are sent by the Pope as his Nuntio's and legates into all kingdomes of the world. As the Apostles in respect of their spirituall fatherhood are fitly answerable to the 12 Patriarches, who are the fathers of all the Israelites according to the flesh: so the Cardinalls are likewise called *Patres Spirituales*, affecting the like honour. As the Apostles, having supreme Authority in the Church, may in some sence be said to be the judges of the world, and to sit upon 12 Thrones to judge the 12 tribes of Israell; so the Cardinalls make their^a Consistory of their Apostolicall Sea to admit of no appeale, but to be of such a celestiall sublimity, that it is equall to the tribunall seat of God. And therefore they are stiled *Judices Orbis*, and they do exercise all civill, & Ecclesiasticall power over the city, and people of *Rome*: which either the Patriarches and Princes of the Tribes did in the literall, or the Apostles

in

in the spirituall *Hierusalem*. Many other things might here be alleaged to shew how exact, and exquisite an *Anythesis* and *Contraposition* there is between the Apostles, and Cardinalls. It might be observed, that there is not one of those proper Appellations and Titles, which are usually attributed to the Cardinalls: such as are these following.

Patres Spirituales

Vicem-gerentes Apostolorum.

Senatores Pape

Patres Purpurati.

Patricij

Mundi Principes

Indices Orbis

Cardinales Urbis & Orbis,

and the like:

There is not, I say any one of these Titles but the Cardinalls may by it be proved either to be emulous of the like honour, which the Apostles had, or else to be the Image of such a kinde of government, as was before their lives remarkable in the City of *Rome*. Both which Considerations (as by the way may be observed) are necessarily incident to the right discerning of that great *Antichrist*, who is not only to resemble some ancient government of

* To be, or to
be like that
Synagogue of
Satan as some
interpreters
conceive, Re-
vel: 2: 2, 3. 9.

Rome, but also* to be that Synagogue of Satan mentioned in the Revel: which say they are Apostles, and are not. For as much therefore as there hath not been in any City answerable to *Hierusalem*, or in any other place, at any time since the Apostles lived, any state, *Hierarchy*, sect, or society of men, so confidently and yet so falsely, pretending, and arrogating themselves to have all fullnesse of power Apostolicall annexed, and as it were appropriated unto themselves, as the Colledge of Cardinals doth: I may therefore conclude that there are persons in the Papacy answerable to the Apostles, as *Rome* is to *Hierusalem*, & that if the Papacy be *Antichrist*, and if the number 666 be to be interpreted and applied after the same manner, which is above proved that it ought to be; then the first originall number, and foundation of this Colledge of Cardinals, must be typed out unto us by the square root of the number 666, as the first limited, and established number of the Apostles, is typed out by the square root of the number 144.

CHAP.

CHAP. 15.

That the first number of Cardinals according to their first institution and foundation is chiefly to be considered, as that which doth most remarkably characterize Antichrist in his originall.

AND that only the first decreed, and established number of the Colledge of Cardinals is typed out unto us, and plainly foretold by the root of the Beast's number: this is a farre more evident and remarkable description of Antichrist, then if any other number had been declared which should at any other time have been applicable unto them. For (as it is usually said) *scire*, is, *per causas cognoscere*, and as we cannot perfectly know any thing untill we know what were the first originall causes and beginnings of it, so this order of Cardinals (which beareth now so much sway in the Romish Church) and which is the very body and corporation of Antichrist) may be then perfectly discerned, when we know what it was in it's first originall and beginning. And for this cause it is that the holy Ghost in the description of the new *Hierusalem* useth chiefly such numbers and measures as were

conspicuous and remarkable in the first apparent foundation of Christian Religion. For the wall of the new Hierusalem is said to have 12 foundations, not because the number 12, either in respect of the Apostles themselves, or in respect of Christian Bishops themselves (who are their lawfull successours in so much of their authority as is necessary for the perpetuall government of the Church) should be, at all times following, actually existent, and remarkable in the Church; but that by this one number, which is the root & *Basis* of another number, there might be an evident & strong allusion not only to the number, but also to the nature, qualitie, and office of those persons, from whom, as from the Root, the Churches Hierarchy doth originally proceed, upon whom it is fundamentally built, and in whom it was first apparently to be discerned. As therefore the number 12 is not applicable to the Hierarchy of the Church in respect of any one perpetuall and constant number of Persons, which was alwaies to continue, so neither ought the number 25 to be after this manner applicable to the Romish Hierarchy, but the true and exact application of it, ought chiefly to be terminated in the discovery, not onely of the number, but
also,

also, of the nature, quality, & office of those Persons from whom their Pleudo-hierarchy did originally proceed, upon whom it was fundamentally built, and in whom and with whom it was first apparently to be discerned. Howsoever therefore it may perhaps at the first apprehension seeme requisite, that according to this application which I am at, the number 25 ought to be the onely constant, settled, and perpetuall number of the Popes Cardinalls, or Apostles, which should at all times during the time of Antichrists continuance be actually applicable unto them; yet upon due consideration it must be granted, that such an application can neither be warranted by the example of the opposite number, which is applicable to the first number of the Apostles only; nor be agreeable to the nature of this type, which aymes, not only at a certaine number of unities, but also of such unities as are the root and Basis of other unities, which were to proceed from them, and to be built upon them; I say therefore, that it must be granted that there is no necessity, nor any probability, that this number ought otherwise to be applied unto them, then in respect of that first decreed & established number, which was most conspicuous, and remarkable, & most exactly

exactly applicable unto them, in, and at the first foundation of their Colledge, and in the first apparent and actuall institution of their order. And that, not only the number of the 10 crowned hornes mentioned in the *Revelation*, may be thus interpreted in respect of their first originall onely; but that also the number of the Beast ought to have speciall reference to the first original stock and image of Antichrist's Anti-Apostles, is a truth clearely discerned, and in general tearmes plainly expressed by a late learned interpreter of the *Revelations*, although he aimed not at the same particular application which I doe.

These things being now thus cleared and discussed in generall, concerning the time, the place, and the persons which this number ought chiefly to characterize; and it being proved that *Rome* is answerable to *Hierusalem*; and that the Cardinalls of *Rome* are those persons which may be fitly stiled Anti-Apostles in the Romish Hierarchy; and lastly, that the time in which the root of the Beast's number ought to be applied to the *Pseudohierarchy* of *Antichrist*, must be in the first apparent and remarkable emerision of his Hierarchy: that so it may be like and answerable to that very nick of
time,

time, in which, and in which only, the root of the opposite number is actually applicable to the Hierarchy of the Church; these things, I say, being thus cleared and discussed, it remaineth now that I shew by cleare and evident testimonies, that as the Colledge of Apostles did originally consists of 12 persons and no more, so the Colledge and corporation of Cardinals in Rome, according to it's first institution, & in the first apparent and remarkable foundation of the^a Papacy, did consist of 25 persons and no more.

^a That the first remarkable foundation of the Papacie was about 300 yeares after Christ, in or about the time of Constantine, is out of question. Then was that voice heard, hodie seminaturn est virus in Ecclesia. Then was the seat of the Empire taken out of the way, and removed from Rome to Co-

stantinople, and then was Antichrist to come when the Roman Emperour was taken out of the way. Then doe they pretend Constantines donation to have been made. Then was the ancient purity of the Primitive Church decayed, then was the visible Hierarchie of the Christian Church almost quite extinguished by the violence of persecutions; for then as Baronius relates Anno 304. The persecuting Princes, velut gloriolæ victoriæ titulis de subactis deletisq; penitus Christianis columnas erexerunt, Cluniæ enim in Hispania in nobili columnâ hæc inscriptio legitur? DIOCLESIAN: JOVIUS &c. AMPLIFICATO per ORIENT. & OCCIDENT. IMPERIO ROMANO, & nomine Christianorum deleta. Rursus ibidem altera inscriptio. DIOCLESIAN. CÆSAR AUGUST. SUPERSTITIONE CHRISTI UBIQUE deleta. But because the Papacie began then suddenly to start up after these persecutions, therefore Baronius saith, fecellit planè spes vana principes, &c.

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CHAP.

CHAP. 16.

A disquisition concerning other particulars, to which the number 12 is applied in the description of the new Hierusalem, and particularly of the 12 Gates, 12 Tribes, and 12 Angels.



Hat this truth may more plainly appeare, it is requisite that something be first said briefly, and in generall of those other particulars, to which the same number is also to be applied; for (as it is above intimated) all those particulars, to which the number 12 is applied in the description of the new *Hierusalem*, must have so many other particulars answerable and opposite to them, in that mysticall *Babylon* to which the number 25 must be in like manner applicable. Now the number 12 is actually and expressly applied unto six severall things, in the description of the new *Hierusalem*, which are these.

- 1 *Twelve Gates.*
- 2 *Twelve Angels at the Gates.*
- 3 *Twelve Tribes written on the Gates.*
- 4 *Twelve foundations with names written on them.*
- 5 *Twelve thousand furlongs, the measure of the City.*

6 *Twelve*

6 *Twelve manner of fruits of the tree of life.*
Notwithstanding that there is great difference among Interpreters, what these 6 things are, which are hereso expressly numbred, & described, and how they ought to be applyed to the Church: yet their divers interpretations (according to which every man aboundeth in his own sense) are rather helps thē hinderances, for the right discerning and finding out of those things, which in the Romish Hierarchy are answerable unto thē. For which way soever these things are to be understood, and according to what possible probabilitie soever they may be interpreted, there are things in all senses answerable unto them in the Romish *Babylon*. If these Gates be literally to be understood of the gates of the materiall city *Hierusalem*; then the materiall gates of the City of *Rome* must be answerable unto them. And for a full application, in this sense, it shall be shewed, that as the gates of *Hierusalem* were 12 in number, so the gates of *Rome* were 25 in number.

But if those gates be also to be understood in a spirituall sense, which without all question is chiefly intended, and most exactly verified, then these gates must be understood to be the gates of the Church signified by *Hierusalem*. Now

a Although
 others did bap-
 tize in the
 Primitive
 Church be-
 sides the 12
 Apostles, yet
 they cannot
 be properly
 called the first
 gates of the
 Church, be-
 cause these 10
 whom this
 power was de-
 rived from
 the Apostles,
 were first bap-
 tized them-
 selves by the
 Apostles. So
 that as Christ
 is truly and e-
 minently said
 to be the foun-
 dation of that
 foundation
 which was
 laid by the A-
 postles, so the
 Apostles them-
 selves are
 truly and emi-
 nently the
 first & chief
 gates of the
 Church; even
 in respect of
 those who
 have been
 since made (as
 it were) gates

the gates of the Catholique Church (which is
 really and truly the Heavenly *Hierusalem*, may
 be said to be 12 divers waies. First, the Apostles
 themselves may be said to have been the 12
 gates of the Church in respect of their faith and
 doctrine in generall, because by their examples,
 and by the sincerity and truth of their life and
 doctrine, all other Christians have been conver-
 ted to the true Religion. And in this respect the
 Cardinals of *Rome*, who make themselves an-
 swerable to the Apostles, and whose originall
 number was 25, may be also said to have beene
 the 25 gates of *Spirituall Babylon*, because chief-
 ly and originally, by their policy and hypocrisy,
 in laying the first foundation of Poperie, all o-
 ther Papists have been since perswaded, and in-
 vited to believe, and to embrace the Heresies
 and superstitions of the Church of *Rome*.

But secondly, and in a more particular and
 proper sense, there may be said to have been 12
 gates of the Church, because the administrati-
 on of the Sacraments, & especially of Baptisme
 (which is literally, and properly the gate of the
 celestially *Hierusalem*) was chiefly, & original-
 ly^a committed unto the 12 Apostles. And in this

of the Church by their appointment. & by the fulnesse of their Commission & authority, which
 they did all equally, and immediatly receive from Christ as it appeareth in the Gospell.

sense

sense it shall be shewed, that as in the first apparent beginning of Christianity, the administration of Baptisme was originally committed unto 12 Apostles in the City of *Hierusalem*, which is therefore truly called *Mater, gremium, & ostium omnium Ecclesiarum*, the mother, the wombe and the gate of all Churches; so in the first apparent beginning of Popery the administration of Baptisme was originally committed unto 25 Cardinals in the City of *Rome*, which city doth also stile her selfe *Mater, gremium, & ostium omnium Ecclesiarum*, the Mother, the wombe, and the gate of all Churches.

Thirdly, these gates of the new *Hierusalem* seem to have speciall reference to those material Churches (or to those places which were then answerable to our Churches) wherein the Apostles did usually administer the word & Sacraments while they were in *Hierusalem*; for, as the Apostles are called gates, because administration of the word and Sacraments was performed by them, so Churches may be called gates, because these functions were performed in them. And as Baptisme is truly said to be the gate of the Church, so according to the phrase of the Scriptures, that may be truly said of every particular Church or congregation which *Ia-*

N 3

cob

Gen. 28. 17.

cob once spake of *Bethel*, *Hæc est domus Dei, hæc est porta cæli*: this is the house of God, this is the gate of heaven. And although those places in *Hierusalem*, wherein Christians first assembled themselves, were not such as our Churches now are (as neither was *Bethel* at that time when *Jacob* called it the gate of Heaven) yet it cannot be imagined, but that there were set congregations, which had some certaine places to meet in, and severall Pastors to instruct them: for as the Apostles divided the world as it were by line among themselves, so that one would not meddle within the compasse of anothers line, so it is to be conceived that the same Apostles, by whose precept or example Parishes and Diocesses in all places began to be erected, first in Cities, and then in Villages, did not confusedly and promiscuously performe all duties & Ecclesiasticall functions among themselves; but that they did divide the City *Hierusalem* into 12 severall Jurisdicitions, Parishes or Divisions, and that they did in 12 severall places administer the Sacrament of Baptisme, and doe all other religious duties which are now usually performed in Churches. These places were for the most part large upper roomes; such as that was which the Apostles prepared for our Saviour

our

our Christ to eat the Paschall Lamb in; these in those times were usually called ^a *Basilica* (which name hath been ever since retained, & sheweth the true originall from whence Christian Churches had their beginning) and these places were in those times really and truly Christian Churches, although, in respect of those which we now have, they were so but onely as it were in *semine & origine*. Now forasmuch as this cœlestiall *Hierusalem* is the type of the Christian Church universall, into which no man can have his entrance & admission, except it be by baptisme, which ought alwaies to be performed in some particular Church, or congregation, therefore every particular Church or Congregation, wherein this Sacrament is usually administred, may in this respect (as also in divers others) be truly said to be a gate, by which men do usually and ordinarily enter into the spirituall *Hierusalem*. And because the first Christian Churches or congregations, which were at once and the same time instituted, and erected in *Hierusalem* by the Apostles, as patterns and platformes to all succeeding times and Cities, are presumed to have been 12 in number, according to the number of the 12 Apostles: therefore the number of the gates.

^a Ecclesia ante consecrationem proprie dicitur Basilica.

gates of the Christian Church vniverfall, according to it's first originall and beginning (which time is chiefly aymed at in this whole description) are truly said to be twelve. And this I take chiefly, to be that literall veritie, really and actually existing in the primitive Church; to which the twelve Gates of the new *Hierusalem*, have a plaine and evident allusion.

And this is farther cleared, because it followeth in the Text, that these Gates had 12 Angells placed at them, and the names of the twelve Tribes written on them. For first concerning the Angels, it is evident in this book of the *Revelation* that the Ministers of the Gospell are called the Angels of those Churches, which are committed unto them. If therefore these twelve gates be the first christian Churches, then the 12 Angels may fitly be said to be those 12 Pastors, to whom the charge of these twelve Churches was committed. For as touching Angels properly so called, which are ministring spirits, it is certaine that the dispensation of the Gospell, is not committed unto Angels, but unto men; and that men, and not Angels, have power, and are appointed to baptize, and to excommunicate, that is, to admit in, and to cast out of the Church, and to open, and shut the gates of the heavenly

heavenly *Hierusalem*. And for this cause it is plainly said in the 2 chap. of the *Hebrews*, verse 5. that *God hath not unto Angells put in subjection the world to come* ; in which place the world to come , signifieth the renewed estate of the Church under the Gospell.

Secondly, concerning the 12 Tribes, if the Gates be the first 12 Churches, and the Angells the 12 first Pastors, then questionlesse these Tribes, are the 12 first Ecclesiasticall divisions, Titles, Iurisdicions, or Parishes, into which the City and people of *Hierusalem*, in some sort were, and should in proceſſe of time haue been more perfectly divided, if that City had not been destroyed, nor the Passage of the Gospell hindered. For it is to be considered, that this description of the new *Hierusalem*, is applicable to those times, by way of anticipation as it were, and rather in respect of that beauty and perfection, at which the primative Church then aymed, then in respect of that, unto which it had in those times attained. Neverthelesse because it is evident by the Scriptures, that there was so great a number of beleieving Christians in *Hierusalem* at that time, that every Apostle might have had the charge of neare 500 soules, it cannot therefore with any probability be
O imagined,

imagined, but that they did distribute, and dispose themselves, and those beleivers, in as decent and convenient order, as those times would permitt, and according to such Divisions, as did not only resemble, the 12 Tribes of the Israelites, (which were typicall predictions of the Apostles times) but were also exemplary causes of the like Ecclesiasticall divisions, namely, of Diocesses, and Parishes, which began immediately after the Apostles times to be erected in other Cityes, and haue been ever since continued in the Church.

CHAP. 17.

Of such Particulars in the mysticall Babylon as are appointed, to the Gates, Tribes, Angells, and Foundations of the new Hierusalem.



Hope it is now sufficiently declared, what those things were in the primitive Church, to which the twelve *Gates*, the twelve *Angells*, and the twelve *Tribes* have a speciall allusion. The 12 *Gates* are 12 Churches or Congregations, in which the Sacraments and especially Baptisme was administred. The 12 *Angells* are those 12 *Pastors*, to whom these 12 Churches were committed

mitted. The 12 Tribes are those 12 Titles, or Parishes, or other divisions, into which the City and people of *Hierusalem* were divided. And all these things will be farther cleared, by that, which I shall now say, concerning those things, which are answerable, and opposite unto them in the *Romish Babylon*. And that not only, because — *Contraria juxta seposita magis elucescunt*, contraries being placed together are the more easily discerned, but also, because the Church of *Rome*, by a pretended imitation, but by a true and reall Emulation, pretended her self to have been framed, and erected, after the example of the Church of *Hierusalem*, and to be a continuall and perfect expression of it, even in respect of those things, which are above recited. *Onuphrius de precipuis Urbis Rom: basilicis*, in the second chapter, where he writes of the first Parishes, Churches, and Pastors, which were instituted and erected in the City of *Rome*, saith that Saint *Peter* came to *Rome*, and there founded the Church of *Rome*, and instituted the Cleargy in that City, *Hierosolimitanae caterarumq; orientalium Ecclesiarum exemplo*, according to the example of the Church of *Hierusalem*, and other Orientall Churches. And concerning the in-

a Gondisal-
vus Villadie-
go Caularum
olim palatii
Auditor in
initio libelli
de Origine
Cardinalatus.

stitution of Cardinalls, who were the first Pa-
rish Priestes of the first Churches erected in
Rome,^a *Gondisavus Villadiego* sayeth, *Insti-*
tutio Cardinalium figuraliter habuit ortum ab in-
stitutione divinâ, exemplariter autem a Christo,
expressa autem fuit facta tempore Pontiani &
Marcelli Rom. Pontif. that is, the institution of
Cardinalls, had it's institution figuratively, from
divine institution, exemplarily from Christ, but ex-
pressely from the Popes Pontianus and Marcellus.
By these and many other like testimonyes,
which are frequent in their owne writers, it is
evident that the Romanists are not likely to de-
ny, either that their Church and City of Rome,
hath such things in it, as are fitly answerable to
those particulars, which are above rehearsed
in the description of the new *Hierusalem*; or
that the literall *Hierusalem*, in the time of the
Apostles, had not such Churches, such Pastors,
and such Ecclesiasticall divisions, as I have a-
bove described. But supposing, that which will
not be graunted, that these things mentioned
in the description of the new *Hierusalem*, haue
no allusion to things actually existing in the pri-
mative Church, and in the literall *Hierusalem*;
yet it may be plainly proved, that all these things
whether reall or imaginary, which are menti-
oned

oned in the description of the new *Hierusalem*, may very fitly *mutatis mutandis*, that is, changing the Names, and the Number onely, be applyed to such things as had reall and actuall existence in the City, and in the Church of *Rome*. For it may be proved by a cloud of witnessses, that the Popes, about the time of *Constantine* the great, did divide the City and people of *Rome* into a certaine number of *Ecclesiasticall* divisions, Iurisdiccions, Titles, or *Parishes*; and that in every one of these divisions, there was a Church erected for the administration of Baptisme, and to every one of these Churches a severall *Presbyter* assigned and appointed. Of this first division of the City and people of *Rome*, *Onuphrius* writeth after this manner. *Ne Presbyterorum administratio in promiscuo esset, Evaristus Titulos, vel, ut nunc dicimus, Paracias in Urbe primus presbyteris divisit, ut singuli à se invicem secreti in suâ urbis regione, Titulo, vel paraciâ, sacramenta Christianis exhiberent, singulosq; presbyteros in unoquoque Titulo collocavit.* which words doe in effect intimate thus much, That *Evaristus* first divided the City of *Rome* into *Titles*, or, as we now say, *Parishes*, and appointed to every Priest his severall Region, Title or *Parish*.

O 3

And

And afterwards in the same chapter Onuphrius writeth thus, *Dionisius vicesimus sextus Romanus Pont: Evaristi exemplum secutus, cum jam Christiana pietas mirum in modum in eâ vrbe auetâ esset, denuò Titulos, vel Paræcias Romæ, cum eas ampliasset, presbyteris divisit, ipsasq; quo quisq; suis limitibus, finibusq; contineretur, distribuit: that is, Dionisius the 26 Pope of Rome, following the example of Evaristus, when as Christian Religion was much increased in that City, did againe divide the Titles or Parishes (after that he had enlarged them) among the Priestes, and did so distribute them, that every one might be contained within his owne bounds and limits. Ifodorus Mosconius speaking of the Cardinalls, writeth to the same purpose, saying, *Nonnulli tutius aucti sunt affirmare, tempore Silvestri primi, hoc est anno 314, creatos esse, qui (ut aiunt) primò Cardinalium Collegium ad similitudinem Romanorum procerum ordinavit; nam sicuti servabatur ut in Vrbe cuilibet Regioni, quæ in plures divisa erat, plures Curatores deputarentur ad perficiendum ea, quæ ad civium incolunitatem pertinerent, sub præfecti potestate; Ita Silvester Papa ut indemnitati Ecclesiæ commodius consuleret, singulis regionibus Urbis singulos destinaverat Cardinales, That is, Others more warily have affirmed that they were*
first*

lib. 1^o. parte
1. cap. 5.

first created in the time of Silvester the first, in the
yeare 314, who (as they say) ordained a Colledge
of Cardinalls according to the similitude of the Se-
nators of Rome. For as anciently it was observed,
that (the City being divided into many Regions)
there were certaine Curators appointed to every
Region, who being subjected vnder the authority
of him, that was the chiefe governour of the City,
were to performe such things as pertained to the
welfare of the Citizens. So Pope Silvester, for
the good, and for the more convenient government
of the Church, destinated severall Cardinalls to
every severall Region of the City. Thele divisi-
ons which by Onuphrius and Mosconius are
called Regions and Parishes, are by other wri-
ters called by divers other names. Some call
them Dioceses, some Jurisdictiones, some Gu-
bernationes, some Tituli, some Ecclesiæ parochi-
ales, some Curia. By all which it is evident,
that they were certaine locall divisions of the
City and people, having Churches or publicke
places of meeting erected in them, (as the Gates
were to the auncient Tribes of the Israelites) &
a power of Jurisdiction & government annex-
ed to them: and being such, it cannot be denied
but that these titles are fitly answerable to
those Tribes of the Israelites, into which the
City

City and people of the literall *Hierusalem* were anciently divided: and also unto those Ecclesiasticall divisions aboue mentioned, by which in the times of the Apostles, the Citizens of the new *Hierusalem*, either were, or began to be, or shall yet be, or by the description of the new *Hierusalem* are suppoed to have been distinguished. And it may be here observed, that these titles or parishes, into which the City of *Rome* was divided about the time of *Constantine*, succeeded, and came in the places, and were instead of those 30 or 35 Tribes, into which *Rome* was anciently divided. For the Cardinalls, as they increased in power, and grew into credit, so being not content with that spirituall authority, and Episcopall jurisdiction which they had in their *Titles*, they began by little and little, to usurpe upon the temporall dominion of the City, untill they had ingrossed all that authority unto themselves, which either the *Curiales Flamines* had over the Tribes in matters of religion, or the Senatours in humane affaires. And by this meanes it did quickly come to passe, that the new division of *Rome* into 25 *Titles*, caused that ancient division to be antiquated and extinguished. *S. Austine* in his enarration upon the 121 Psalme, writing of the Tribes there mentioned

tioned (which both by himfelfe and S. Hierome, are interpreted to be the fame Tribes, which are fpoken of in the description of the new Hierufalem) taketh occafion to fpeake, not on-ly of thofe 35 Tribes, into which the City of Rome Ethnick was anciently divided, but alfo of certaine divifions, which he calleth *Curia*, into which Cities in his time were ufually divided; his words are thefe. *Tribus alio nomine dici poffunt Curia, fed non propriè, itaq; Tribus uno nomine vicino, alio propriè dici poffunt: fed vicino dicuntur Curia.* — *Sunt autem, vel erant in iftis quoq; aliquando civitatibus Curia etiam populorum, & una civitas multas Curias habet, ficut Roma 35 Curias habet populi. Hæ dicuntur Tribus: hæ populus Ifrael duodecem habebat fecundum filios Iacob.* The effect of which words is, that Tribes properly fo called may by another name be called *Parifhes*: and that all cities are ufually divided, into fuch wards or parifhes, as are anfwerable to thofe Tribes, into which the Cities of Hierufalem and Rome were anciently divided.

I might here adde, that as a late ^a Writer of the *Roman Antiquities*, calleth thofe ancient *Curia* or Tribes of Rome, *Parifhes*, becaufe of the great likenefle which they had to fuch Eccle-
fiaticall divifions: fo thofe firft Titles or Pari-

^a The word Curia is tran-
 slated to fig-
 nifie a Parifh
 by a late wri-
 ter of the Ro-
 man Anti-
 quities.

P

hes

thes, into which Rome Christian was divided, may by the same reason be called Tribes: but it matters not by what name they are called, so long as they are fitly answerable, to those ancient Tribes of *Hierusalem* and *Rome*, although called by another name, and changed to another number. And thus much of things, answering to the Tribes of the new *Hierusalem*.

In the next place it is to be observed, that in every one of these Parishes, there was some publique place of meeting appointed, or some Church erected, for the administration of Baptisme; & these places or Churches in the City of *Rome*, are fitly answerable to those Churches in the literall *Hierusalem*, which were the first Gates of the spirituall *Hierusalem*. For as it is above declared, that every particular Church, may for divers reasons be said, to be a gate of the Church universall, but especially in respect of the administration of baptisme, which literally and properly is the Gate of the Church: so these Churches in the City of *Rome*, which are
a By D. Field. named Baptismall Churches (as it is^a observed) because in these only, Baptisme was originally administred, are in this respect, as also in divers others, properly and exactly answerable to those Gates of the Spirituall *Hierusalem*.
 That

That there were such Churches as these, and that to every one of these Churches there was at the first but one Priest appointed, as there was one Angell placed at every Gate of the celestiall *Hierusalem*, is evident by that which *Onuphrius* hath written, and by the testimonies of divers other writers, whose words I shall have occasion to set downe, when I come to speake of the number of these Churches. But when these Parish Priests degenerated into Cardinalls, and were made a Colledge, and Corporation, exercising a new kind of super-episcopall jurisdiction, in, and over these churches; then was the birth of Antichrist, then did Antichrist really, and truly, and literally, and locally sit, first in these christian churches at *Rome*, and from thence his pseudo-apostolicall Authority, hath been obtruded and imposed upon other churches. By which it is evident, that, as some interpreters doe make the *Apostles* themselves, although in divers respects, to be the Gates, the Angells, and the foundations of the celestiall *Hierusalem*; so the Cardinalls in one respect may be said to be the first Gates of the Church of *Rome*, because at their first institution, the administration of Baptisme, was committed unto them only: and in

P 2

another

another respect they may be called Angels, because they were Pastors of the first parish churches in *Rome*; and lastly, they may be truly said to have been the first Foundation stones, on which the Popish Hierarchie hath been ever since erected, as it is above more fully and particularly declared. I doe not forget that some writers doe interpret these twelve Foundations, to be the twelve Articles of the Creed, but I passe over this interpretation in this place, not because the Pope hath not a Creed consisting of twentie and five Articles answerable to those of the Apostles, but because I conceive the 12 Articles of the Creed, to be chiefly and directly aymed at, by the twelve manner of fruits growing on the tree of life, as in the sixth and last place shall be observed. And thus much in generall of things sometime actually existing in *Rome*, answerable to the Gates, Tribes, Angels, and Foundations, sometime actually existing in the new *Hierusalem*, and that, according to all senses, which way soever they may with any probability be interpreted: concerning all which I doe oblige my selfe to prove, that there were 25 Gates in *Rome* according to the sense literall, & 25 Churches for Baptisme according to the sense spirituall, and 25 Pastors placed at these

these Churches, and 25 Cardinals sitting and ruling in them, and 25 Titles, Tribes, or Parishes belonging to them.

CHAP. 18.

Of such things as are answerable to the measure of 12000 furlongs, and the 12 manner of fruits growing on the tree of life. The conclusion of all that hath been said concerning the Antithesis of things in generall, as it is distinguished from that Antithesis of numbers which is next to be proved.

¶ In the next place it comes to be inquired, what that is in the City of Antichrist, which is answerable to the measure of 12 thousand furlongs, by which, as it is above shewed, the true compasse of that City, in which Christ did first and chiefly erect his Church and Hierarchie, is truly, although mystically declared. To which I answer that as the number 12, having thousands of furlongs added unto it, is the true solid measure of an imaginarie Cube, whose compasse is equall to the compasse of the city *Hierusalem*, so the number 25 having thousands of furlongs added to it, is the true solid measure of that imaginarie

P 3

Cube,

Cube, whose compasse is equall to the compasse of the city of *Rome*. I will not here trouble the reader with Arithmetically computations; let those that have understanding to extract the Roots of numbers, either believe me, or else finde out themselves, what is the solid root of 25000, and they shall be then resolved that a Cube of 25 thousand Furlongs, is in compasse 116 furlongs, and above 3 quarters of a furlong, that is, 14 miles and an halfe, and almost halfe a quarter of a mile; which measure, how fitly it agreeth, with the circuit and compasse of the city of *Rome*, shall in it's place be evidently declared.

It remaineth now in the sixth and last place to be considered, what is meant by the 12 manner of Fruits growing on the tree of life, and what those things are in the Church of *Rome*, answerable unto them. This tree of life in the midst of the city, is *Christ* in the midst of his Church: these 12 Fruits, are that food, by which Christians live, and are nourished up unto everlasting life; and that food by which Christians live is Faith. For all just men live by Faith (as it is written) and by every word that proceedeth out of the mouth of God: but the Apostles creed is the only true faith, because it is the materiall object

object of every Christian man's faith, and a perfect summe of the doctrine of Christian religion, gathered out of the Scriptures, and containing all truthes necessary to be believed: and therefore whosoever confesseth with his mouth, and believeth with his heart all the Articles of the creed, he doth truly eat of all those fruits which grow on this tree of life. Now because the creed of the Apostles, did originally proceed from 12 persons, & doth naturally branch it selfe into 12 Articles, as it hath been long since actually divided: therefore I doubt not but that this is that particular truth really and actually existing in the Church, to which these 12 manner of Fruits have a speciall and evident allusion.

Now as touching the *Romish* faith, I shall make it evident, that the Papists have added new Articles to the Apostles creed, and have increased the number from 12 unto 25; For whether we take the councill of *Trent* it selfe, to be the faith and doctrine of the Church of *Rome*, or that Creed which was composed and set forth by Pope *Pius* the fourth, according to the doctrine decreed in that Councill; in either of these, the number 25 is as remarkably applicable to the *Romish* faith, as the number 12 to the Apostles

Apostles Creed : but I pitch chiefly upon that forme and profession of the *Romish* faith, which Pope *Pius* the fourth hath set forth according to that Councell, to be generally received by all men, or as the Bull it selfe witnesseth, *ut unius ejusdem fidei professio uniformiter ab omnibus exhibeatur, unicâq; & certa illius forma cunctis innotescat.* That this Councell of *Trent*, doth fully containe, the whole faith and doctrine of the *Romish* Religion, the Papists themselves are neither able, nor willing to deny. Thus much is testified by the eight and ninth acclamations at the end of this Councell, which runne after this manner;

Cardinalis à Lothoringia.

*Sacro sancta Oecumenica Tridentina
Synodus : eiu fidem confiteamur,
eius decreta semper servemus.*

Responsio Patrum.

Semper confiteamur, semper servemus.

Cardinalis à Lothor.

*Omnes ita credimus, omnes id ipsum sentimus : omnes consentientes & amplectentes subscribimus.
Hæc est fides beati Petri & Apostolorum: hæc est
fides*

fides Patrum; hæc est fides Orthodoxorum.

Responsio Patrum.

Ita credimus, ita sentimus: ita subscribimus.

I say therefore, as the 12 Apostles after that Christian religion began to be believed in the world, did assemble themselves together, and composed a Creed, consisting of 12 Articles, for the preservation of unity in matters of religion, and for the suppressing of heresies: so the chiefe Prelats of the Popish Church, after their *Romish* religion began to be received and believed in the world, did for the advancement of their superstitions, & for the suppressing of that which they call heresie, assemble themselves together at the Councell of *Trent*: which Councell was begun by 25 Prelates, continued 25 Sessions, and ended with the subscription of 25 Popish Archbishops: and last of all (which is the thing I chiefly ayme at) the doctrine and faith decreed in this Councell, was afterwards by the Pope and his Cardinals, reduced to a set forme of words, so naturally branching themselves into 25 Articles, that they cannot with any convenience be divided into any other number, as it shall be declared.

Q

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I have now spoken in generall, of all those six things to which the number 12 is applied in the description of the new *Hierusalem*; and I have shewed that there were things actually existing in the city *Hierusalem*, and in the Primitive Church, to which every one of these things hath an evident allusion. And I have also shewed that there were, and are things actually existing in the City, and in the Church of *Rome*, fitly answerable and opposite to every one of those six things above mentioned; and that, according to all senses, and interpretations, which may, with any probability, be put upon them. If I have spoken more, then needs concerning the opposition, or contraposition of *Things* in generall, I have therefore done it, because I am fully perswaded, that this description of the new *Hierusalem*, is not for this reason onely set downe in the Scriptures, that by it the true Church of *Christ* might be described; but also, that the false Church of *Antichrist* by way of *Antithesis*, and opposition, might by the same description (*mutatis mutandis*) be manifestly revealed. For there is not intended by this description an opposition of *Numbers* only, and not of those things also, which are numbred: nor an opposition of *Things* only, and not of those

Numbers

Numbers also, which are joyned with them, but a double *Antithesis* and contraposition, both of *Things* and *Numbers*: so that from this description of the new *Hierusalem*, we may make two severall inferences concerning *Antichrist*: the one drawne from the consideration of *Things* opposite, the other from the consideration of *Numbers* opposite. By the first, may be found out the *Genus*: by the second, the *Differentia*, by which *Antichrist* may be defined. From the first consideration it followeth, that *Antichrist* ought to have such things belonging to his state and Hierarchy, as I have already proved to have been actually existing in the *Papacie*: as namely, persons answerable to the *Apostles*, a City answerable to *Hierusalem*; having certaine measures, and a certaine number of *Gates*, *Churches*, *Pastors*, *Parishes*, professing their faith and religion under a certain number of heads and Articles. But from the second consideration, (which consists in the application of that number, which is opposed to 12, unto all these things above mentioned) it may be concluded, not only that *Antichrist* must have a City answerable to *Hierusalem*, but precisely, how many furlongs in compasse his City must be, how many Gates it must have about it: how

many chiefe Churches in it; into how many Parishes it was first divided : what the first originall decreed number of these persons must be, who must pretend themselves to be the *Basis*, and foundation of that *Hierarchie* which *Antichrist* was to erect in it. And lastly, by this number may be concluded, into how many heads or Articles, the Faith and Religion of *Antichrist*, actually should, or conveniently might be divided.

It remaineth now in the last place, that I make the truth of all these things to appeare by particular application, and that I make good, what I have above promised by shewing out of history, that the number 25, is as evidently applicable, in all these particulars above mentioned, to the City, State, and *Hierarchie* of Rome, as the number 12 is, in all like and answerable respects, to the Church of Christ and to the new *Hierusalem*.

CHAP.

CHAP. 19.

That the first decreed, and limited number of Cardinals, and Parish priests in Rome was 25.

And that the first number of Churches for Baptisme, and Parishes, was 25 also.

will first begin this application with
I the Cardinals of Rome, and with
those Titles, and Churches inseparably united unto them. And, as I first shewed that in the Romish Church, Cardinals were answerable to the Apostles; so I will first shew, that their first originall decreed number in the City of Rome was 25: as the first number of Apostles was 12 at Hierusalem.

It is a truth generally received, and as I believe not contradicted by any writer, that the Cardinals sprang originally from being parish Priests in the City of Rome. ^a Bellarmine acknowledgeth that *Cardinalis in suo Titulo est veluti Parochus*, that a Cardinall is as it were a Parish Priest in his owne Title. ^b Alexander ^c writeth to the same purpose in these words, *Nec aliud profectò erat ab Ecclesiæ primordijs agere Cardineas partes, quàm obire curam animarum, ejus rei in argumentum adhuc in*

^a Tom. 2. de Clericis. cap. 16.

^b libro 1. Par. tit. alter. pag. 31.

urbe retinent *Parochialium Ecclesiarum Titulos*. that is, neither was it any thing else in the Churches begining to execute the office of a Cardinall, but only to discharge the cure of soules. For which cause the Cardinalls even to this day doe still retaine the Titles of the Parish Churches of the City. Of those Parishes, which were also called *Tituli Cardinales*, Cadinall Titles, a Onuphrins writeth thus, *Tituli igitur erant sacrae aedes, vel (ut nunc dicimus) Ecclesiae sive loca consecrata, in Dei, beatae virginis, & sanctorum hominum honorem vel memoriam, à fidelibus Christianis erecta, & per varias urbis regiones à Pont: Romanis antiquitus distincta, in quibus animarum cura à presbyteris, qui in ijs commorabantur, habebatur: quibus qui praeerant, Presbyteri vocabantur Cardinales*. And a little after in the same chap: he saith, — *Hinc Presbyterorum Cardinalium nomen manasse crediderim, ut is scilicet esset Presbyter Cardinalis, id est, Principalis, qui ceteris Presbyteris ejusdem Tituli (—) praesset. Quum antea eo nomine opus non esset, quòd nisi unus per singulos Titulos Presbyter lectus fuisset*. It is cleare by these testimonies, and by that which I have above said, and shall say concerning these titles, and by many other things that might be here alleaged out of the same, and other

a De præci-
pulis Urbis
ROME & Ba-
silicis, cap. 2.

other authors; that every one of these Titles, into which the City of *Rome* was first divided, did necessarily imply and suppose three things. First, a Church in which the Sacraments, and especially Baptisme was to be administred. Secondly, a Diocesse, or Parish belonging to it. And thirdly, a Presbyter Cardinall placed in it. And as every Cardinall had his title, and every Title his Cardinall; so it is certaine that originally, and at the first institution every Cardinall had but one Title; and every Title but one Cardinall. This necessary coherence, and dependance, which originally was betweene the Cardinalls and their Titles, caused ^a *Baronius* to say, that according to the auncient custome, a Priest Cardinall and his Title, are in the Predicament of Relation, so that one could not subsist without the other. By all which things it is evident, that whatsoever was the number of the first Parishes in *Rome*, and of those Churches, which were called *Tituli Cardinales*, Cardinall Titles; the same number must also of necessity be the first number of the Cardinalls, especially at their first institution, when these Titles were first settled on them: but the first certaine number, and first decreed number either of such Priests, as were in the City of *Rome*, or of

a Sunt enim correlativa antiquo more Præbyter Cardinalis, & Titulus, ut alterum sine altero esse non valeat. *Baronius*, Anno 378.

of such Parishes as were in *Rome*, or (which is sufficient for my purpose) of such Cardinall Titles as were in *Rome*, was 25; and therefore, whether the Cardinals had their originall from the first Presbyters in *Rome*, or from the first Parishes in *Rome*, or from the first Churches in *Rome*, their first number was 25. The *Minor* proposition, or so much of it as is necessary, I prove by many witnesses. First *Baronius* anno 309 saith expressely of these Titles after this manner. *Marcellus xxv Titulos in vrbe constituit quasi Diœceses*, that is *Marcellus* did constitute 25 Titles in the city as it were Diocesses.

in vita Marcelli.

Secondly, *Alphonsus Ciaconius*, who hath written the lives of the Popes, affirmeth the same in these words. *Anno circiter 305. Marcelli Pontificatus 2º viginti quinq; Titulos idem Pontifex instituit.* And a little afterwards saith, *Marcellus de quo nunc agitur Certum numerum præfinit Titulorum, nempe xxv:* that is, about the yeare 305 *Marcellus*, in the second yeare of his Popeship, did institute 25 Titles. *Marcellus* of whom we now speake prefined a certaine number of Titles to wit 25.

Isidorus Musconius witnesseth the same in these words. *Succeßivè Marcellus anno 305*
DECRETO statuit Titulos datos esse tantum

xxv

xxv. in quibus Baptisma dispensaretur. that is, Successively Marcellus in the yeare 305, did make a Decree, that the Titles given to the Cardinals should be only 25, in which Baptisme was to be administred.

In like manner Hieronymus Platus in his book de Cardinalis dignitate & officio, saith of these Cardinall Titles, *si quis numerum querat horum Titulorum jam ante dictum est xxv ab Euaristo institutos esse*: that is, If any one seek after the number of these Titles, it is above said that Euaristus did institute xxv.

Polidor Virgil in his fourth book de invento-ribus rerum, and ninth chap. hath many things concerning the Cardinals, and their originall: and among the rest he hath these words. *Nec ita multò post Marcellus, titulos urbis ab Euaristo primum Presbyteris datos numero limitavit, decreto statuens quinq; & viginti: ac quasi diœceses esse ad Baptizandum eos, qui ex gentibus externis in Christianorum cætum quotidie venirent, & ad sepeliendum mortuos: Hæc ex Bibliothecario, Damalo, Platina, ac aliis vel recentioribus sacra historie scriptoribus, quos miror neq; hoc neq; alio quod sciam loco, non explicuisse, qui essent ii Presbyteri quibus Titulos in urbe datos tradunt, unde haud dubiè prima Cardinalium origo est.* that is, Not long after

R

Marcellus

Marcellus limited the number of Parishes in the City, which *Evaristus* first gave to the Priests, and did by Decree constitute that there should be 25, and that they should be as Dioceses, to baptise those unbeleiving *Gentils*, which came daily to be of the number of Christians, and to bury the dead. These things are taken out of *Bibliothecarius*, *Damasus* and *Platina*, and out of other later writers of sacred History: but it is marvell (saith *Polidor Virgil*) that these writers neither here, nor elsewhere (that I know) doe declare who those Priests were, to whom they affirme these Titles in the City to have been given; from whence, without all doubt is the first originall of the Cardinals. Afterwards in the same chapter, the same Author hath these words also, *Faciunt præterea fidem Tituli, quos hodiè habent Cardinales, quos vocamus, in locum illorum perpetuo tenore successisse Presbyterorum, quibus prout declaratum est, Evaristus primùm titulos, deinde Marcellus velut dioceses digesserat*, that is, farthermore these titles, with those whom we call Cardinals doe at this day enjoy, doe witnesse, that the Cardinals by a perpetuall and never discontinued succession, have succeeded in the places of those Priests, to whom (as it is above declared) *Evaristus* first distributed those

those Parishes, which were afterward made Diocesses by *Marcellus*. When these Parishes were made Diocesses, then were these Priests made Cardinals, by having a formall power, & jurisdiction added unto them, as it also appears by the like testimony of *Volateranus*, who saith, *Marcellus titulos xxv, sicuti Diocesefes, id est, Gubernationes ad Baptismi commoditatem instituit*, that is, *Marcellus* made 25 Titles in the City as it were, Diocesses, that is, Goverments or Dominions for the more convenient administration of Baptisme.

But of all other writers, *Onuphrius Panvinus de praeceptis urbis Romae Basilicis*, setteth downe these things most fully, the effect of whose words is thus in briebe. That whereas originally there was a small uncertain number of Presbyters at *Rome*, they were brought to a certaine number & order by *Cletus* and *Evaristus*, Popes of *Rome*; first *Cletus* reduced the Presbyters of *Rome* to the number 25; afterward *Evaristus*, about the yeare of Christ 100, appointed & prescribed a severall Parish to every one of those Presbyters; which Parishes were afterwards enlarged, and had their bounds and limits more perfectly and more exactly prescribed unto them, by Pope *Dionysius* about the yeare of

Christ 260; after which time *Marcellus* about the yeare of Christ 305, limited the number of those Titles, which anciently were first given to the Presbyters by *Evaristus*, and did by decree constitute that there should be in *Rome* 25, as it were so many Dioceses for the more convenient Baptising of such *Gentils*, as were daily converted to Christian religion. And this is the summe of that which *Onuphrius* saith, concerning the first number of Cardinall Titles, which were at one, and the same time instituted, and decreed. After the time of *Marcellus*, when the Church was freed from persecutions, those Titles were increased by divers Popes, as the same Author writes, some adding one, and some another; but as *Saint Paul* is not numbred among the twelve *Apostles*, because he was not one of those twelve, who were all at once, and at the same time first named, and chosen to be *Apostles*; so those Titles and Cardinals, who were afterward added one after another, to this first established and decreed number of 25 at one and the same time instituted, cannot, neither ought to be numbred among them: because the mystery consisteth (as it is above clearly and evidently proved) in that number only, which was truly applicable unto

unto them at the time of their first institution, and actuall emerfion of their order.

And this first number 25 may be yet farther proved by the testimony of *Hieronimus Albanus*, who maketh mention of 25 Cardinals created by *Marcellus*. It may be confirmed also by the testimony of *Platina* who writeth to the same purpose in these words. *Marcellus divino cultui intendens, ubi Priscillam matronam Romanam impulisset cœmesterium suis sumptibus via salaria constituit, Titulos quinq; & viginti in urbe Roma constituit quasi Diœceses, ad commoditatem Baptismi, & opportunitatem eorum qui ad fidem ex gentibus quotidie veniebant.* To the same effect writeth *Damasus* in these words. *Marcellus Papa xxv Titulos Romæ constituit, quasi Dioeceses propter Baptismum & penitentiam multorum qui convertebantur ex Paganis.* The same is also witnessed by *Anastatius*, who saith of the same Pope *Marcellus*; *Hic xxv. Titulos in vrbe Romana constituit quasi Dioeceses.*

By the generall consent of those testimonies and Authors above recited, it is evident and unquestionable; (especially untill the contrary shall be proved by better Authors, as I believe it will^a never be) that the first number of Cardinall Titles, at one and the same time erected,

^a For if there had been any considerable objection in all antiquity by which the contrary could have been effectually proved: I cannot thinke that these authors were ignorant of it; nor imagine any reason why they should conceal it.

R 3

established

^a As the first foundation of that Ecclesiastical Hierarchy, which Christ did build upon the 12 Apostles, was laid by Christ, before Christian religion was remarkably apparent in the world, and countenanced by supreme authority: so the first foundation of the Popish Hierarchy, might be, and was laid, before the main errors of Popery were remarkable in the world, and countenanced by supreme authority.

established and decreed, was 25. And from hence it followeth necessarily (as it is above declared) not only that the first originall number of the Cardinals was 25, but also, that at the first apparent foundation of Popery, the first remarkable division of the City and People of Rome, into Tribes, Wards, Parishes, or Dioceses was 25, and that at the same time the first number of Churches for the administration of Baptisme was 25 also. If it be true which Onuphrius writeth, that there were 25 Priests in Rome before that there were 25 Parishes, and that there were 25 Parishes in Rome, before they were actually made 25 Cardinall Titles, or Dioceses by Marcellus, then it followeth, that although the order of Cardinals had been actually instituted before the time of Marcellus (as I believe it was not) yet their originall number would have been 25. But as it is certaine that the ^a first remarkable foundation of the Popish Hierarchy was about the time of Constantine the great, after the first 300 yeares were ended: so it is evident, and not unworthy to be observed, that these Authors, and many more whose words I have not recited, doe testifie by a more then ordinary consent, that at that very time the established and decreed number of Titles, (and therefore

therefore of Cardinals also, and of Churches appointed for Baptisme) was 25, as it is above declared.

How long this first number of Cardinals & Titles continued without alteration, it is not materiall to enquire. For as the Colledge of Apostles and their successours, did not long continue in their first number; so there is no necessity in respect of this mystery, that this Colledge of Anti-apostles ought to doe. Yet nevertheless it seemes probable by that which Saint ^a Hierome hath written upon Ezekiel, that the same number continued unto his daies. If it were afterward augmented before the time of Gregory the great, it seemes it was *de facto* and not *de jure*: because in the time of Gregory (^b who is said to have reduced the Cardinall Titles to their ancient institution) there were only 25 Cardinals and no more, as they are *nominatim* recited by Omuphrius in his booke *de Pontificum & Cardinalium creatione*.

Concerning Deacon Cardinals of the City

& by that which he adds afterward in his Comment on this Chapter, it seems he interprets this Gate to be a City which he calls *præterita* & *perdita*, as Rome then was. *Sunt multi in hujus portæ introitu qui desperant salutem & dicunt, Civitas in quâ versamur, lebes est, & nos carnes — propterea audiunt quod non ipsi sint Carnes præteritæ & perditæ Civitatis, sed hi quos scandalizaverint & interfecerint. Idcirco super eos gladius inducitur, ut in finibus Israel, nequaquam inter gentes, sed inter Christianos fuerint judicati. Hieron. ibid. b. Iohannes Diaconus in vita Gregorii lib. 3. cap. 11.*

^a Cumq; secundum litteram manifestum sit quod dicitur omnis parumper Iezoniae. & Azur, hoc dicendum est, quod usq; hodie in Ecclesiâ quæ est domus Domini, & ante portâ in introitu sunt 25 viri ad sensus cuncta referentes, Hieron. in 1.1. cap. Ezechielis, S. Hierome could not be ignorant that Rome in those daies did call her selfe Ianuam & ostium omnium Ecclesiarum.

of

of Rome their number is not to be considered. For it is certaine that they were not instituted by *Marcellus*, nor at the same time that the *Presbyter Cardinals* were, nor in many ages after them. Yet if there had been *Cardinall Deacons* in Rome from the beginning, they should have been ἀντιποινοί, answerable to those 7 Deacons in the Primitive Church, (as^a *Onuphrius* intimateth) and not to the 12 Apostles. The like may be said of *Cardinall Bishops*, that they were not thought upon, when the *Presbyter Cardinals* and their titles were first instituted; Wherefore *Isidorus Mosconius* saith thus of them: *Episcopi tunc non erant in Collegio Cardinalium, idè primus Episcopus ad Cardinalitiam dignitatem assumptus, fuit Conradus Suenus, Archiepiscopus Moguntinus, creatus ab Alexandro tertio Ann. 1163.* that is, *Bishops* were not then in the Colledge of Cardinals, therefore the first Bishop promoted to this dignity was *Conradus Suenus*, Archbishop of Mentz, created by Alexander the third in the yeare 1163. There was for many ages, a great difference and distinction, between the *Presbyter Cardinals* of the ancient foundation, and between the *Bishop*, and *Deacon Cardinals*, which were of a later institution; these were not capable of any of those ancient titles, given first to the Parish Priests

^a *Evaristus* verò Apostolorum instituto ad septenarium numerū Diaconos in Ecclesia Romanā auxit, *Onuphrius* de præcipuis urbis Basilicis cap 2.

Priests of Rome. And although the^a Popes omnipotency, hath since brought this anciently observed order, unto a promiscuous confusion, by giving these titles to *Bishops, Deacons*, and all sorts of *Cardinals*: yet there is in stiling them, & writing of their^b names, a distinction still observed, to testifie the ancient difference which was between them. Forasmuch therefore as these *Cardinall Bishops*, and *Deacons* were not originally in the *Colledge of Cardinals*, when their first number was decreed, but are rather redundant extuberancies of the Papacie, built upon, and dangerously overhanging that ancient foundation of the Presbyter Cardinals; I say therefore that whatsoever the number of Cardinals, either *Bishops, Priests*, or *Deacons*, either now is, or hath been at any time since their first institution, either *de facto*, or *de iure*, it can no way prejudice, or infringe (howsoever, it may perhaps^c confirme) the truth of that which is above said concerning their first ori-

^a Sixtus quartus, quod nunquam antea factum fuerat, Diaconis Præbyteris, Titulos Diaconis assignare non dubitavit. Hieron. Platus. p. 19
^b In literis Domini Papæ nunquam ponitur Cardinalis Presbyter, quin additur. Titulus, nec Episcopus vel Diaconus cum Titulo. Alvarus Pelagius de planctu Ecclesiæ lib. 2.
Nota, Omnes Presbyteri Cardinales intitulantur hoc modo: *Dil. Fill. F. T. S. Laurentii &c. Præbytero Cardinali*, excepto uno videlicet,

¹² Apostolorum qui intitulantur hoc modo. N. Basilicæ Apostolorum Præbytero Cardinali. ut in Capite, *Cum olim de Privilegiis*. Episcopi autem Cardinales intitulantur hoc modo: F. Episcopo Portuen. Et non fit mentio de Titulis, Diaconi, Cardinales similiter sine titulis hoc modo. N. Sancti Georgii ad velum aureum Diacono Cardinali. Practica Cancellariæ Apostolicæ à Petro Rebuffo edita pag. 475. ^c De omnibus Christianitatis regionibus Cardinales assumantur, sic tamen quod numerum 24 non excedant, prædicto autem numero pro magna Ecclesiæ necessitate, aut utilitate duo alii adijci poterunt. Concil. Basil. Oecumenicum Sess. 23. sub Eugen. 4. *By this decree there must not be above 26, nor under 24: therefore there may be 25. And if the Pope be numbered among them, there must be 25 at the least.*

sidem. 1111

S

ginall

ginall number. I doe therefore now conclude according to that which I suppose I have above evidently and sufficiently proved by many witnessses; first.

First in a generall sense, as it may be said of every Church, that it is Domus Dei & porta cœli. Secondly, as they were Baptisimal Churches. Thirdly, that as the Gates of the City, were seats of judgement to the Israelites, so there was an Ecclesiastical iurisdiction annexed to these Cardinal Titles, as perhaps it is intimated in the 122 Psalm, that there shall be to the Churches in the new Hierusalem.

That there were in *Rome* originally, at the first remarkable foundation of the Papacie 25 Churches, in which, and in no other Baptisme was to be administred; which 25 Churches according to a ^btreble sense are answerable to the 12 Gates of the new *Hierusalem*.

Secondly, that there were 25 Titles, Parishes, Wards, Dioceses, or other divisions of persons and places, belonging to these 25 Churches: which 25 Titles, are answerable to those 12 Tribes of the new *Hierusalem*.

Thirdly, that there were 25 Priests or Pastors, to whom these 25 Churches were assigned; which 25 Pastors, are answerable to the 12 Angels placed at the Gates of the new *Hierusalem*. Lastly, I conclude that these 25 Priests were changed (which change was the first great and remarkable degree of the great Antichristian Apostasie) into 25 Cardinals; & so became the Basis and foundation, of a then newly erected *Romish Hierarchy*, which hath ever since continued, clayming and usurping supream power and authority in the Church. And this *Romish Hierarchy*

Hierarchie properly and essentially consists of the Pope and Cardinals onely, who are a different kinde of government from all that ever were before them, pretending themselves to be the sea Apostolique, and resembling an ancient government of *Rome*, but being nothing else in the truth of their being, but a reall and continuall emulation, and opposition of *Christ* and his *Apostles*: even in respect of that transcendencie of *Authority*, & infallibilitie of *Doctrine*, which was proper unto *Christ* and his *Apostles* onely, and absolutely incommunicable to any of their successors. And herein especially (as I conceive) consisteth the very soule and essence of *Antichristianisme*, in pretending to be what they are not, by imitating *Christ* and his *Apostles*, in those things wherein they are unimitable. And howsoever the *Romish* Clergy, are more properly the servants and vassals of *Antichrist* then the Laetie: and both Clergy & Laity of that Church, then any other Christians; yet I believe that the very body, and essence of that great Antichrist, which was to come into the world, is to be confined to the Colledge of *Cardinals* onely, of which Colledge the *Pope* is head, and he together with them, maketh one corporation of false Prophets sitting properly

S 2

that

a The Romish Prelats assembled in the University of Prague against Iohn Husse and others doe affirme in their fourth Decree or Article, That the Colledge of Cardinals of Rome are the body of the Church. To which Iohn Husse answereth, that Christ is the Head, and all faithful Christians the Body of the

Church of Christ. To which the said Prelates doe reply, as Master Fox relateth, by a long and tedious proesse shewing how the Pope is Head, and how the Colledge of Cardinals onely, and not other Christians are the Body of the Church. Acts and Monuments Anno 1414. pag. 589. and 590. and 591.

that is, as those words are, and may be divers waies interpreted, not only in, or against, or over the Church of God, but also pretending themselves to be the Church of God, as the Romish Prelats pretend the Colledge of Cardinal to be. But I returne from whence I finde my selfe digressing, and doe conclude, that as all Ecclesiasticall Hierarchy in the Church of Christ (against and above which the Cardinals of Rome doe most energetically oppose and advance themselves) had it's first originall institution, and foundation from the 12 Apostles in Hierusalem: so the opposite Hierarchy of Cardinals in the Synagogue of Antichrist had it's first institution and foundation from 25 Parish Priests in Rome.

CHAP. 20.

That the number of the Gates of Rome was 25.



Concerning the number of the Gates of the City of Rome according to the sense literall, it remaineth yet to be shewed that their number was 25, as the number of the Gates

Gates of the materiall *Hierusalem* either was, or is generally received to have been 12. For howsoever the first number of Churches, in which Baptisme was administred, be by the name of Gates, most principally aymed at in the description of the new *Hierusalem*, as according to the sense spirituall I have above shewed: yet I cannot but think, that the number of the Gates according to the sense literall, is also directly intended; and that the number of the Gates of *Hierusalem* was twelve and no more *Villanpan-*
du Tom. 3. ^a *apparatus urbis & templi*: plainly affirmeth and reciteth them *nominatim*, after this manner.

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|--------------------------|---------------------------|
| 1 <i>Porta fontis.</i> | 4 <i>Porta Anguli.</i> |
| 2 <i>Porta stercoris</i> | 5 <i>Porta Ephraim.</i> |
| 3 <i>Porta vallis</i> | 6 <i>Porta Vetus.</i> |
| <hr/> | |
| 7 <i>Porta piscium.</i> | 10 <i>Porta Equarum.</i> |
| 8 <i>Porta Benjamin.</i> | 11 <i>Porta Aquarum.</i> |
| 9 <i>Porta gregis.</i> | 12 <i>Porta Fiscalis.</i> |

As for the number of the Gates of Rome,

^b *Georgius Braunus* and *Franciscus Hogenbergius*, out of *Livie* and *Plinie*, who lived neere about the time that *S. Iohn* writ the Revelation, doe write thus. *Portas suburbiorum & urbis in universum 24 fuisse refert Plinius: Livius tamen*

a pag. 68, & 69 where is also exhibited a Map of *Hierusalem* with this inscription, *Vera Hierusolimæ veteris imago, Roma, superiorum permissu, cum privilegio summi Pontificis, Imperatoris, Regis Catholici, ac Senatûs veneti, &c.*
b in indice tertio Appendicis ad Civitates Orbis.

ut passim in illius Historia est legere 27 ponit. And whereas some editions of *Plinie* make him to say sometimes, that there were 27 Gates in Rome, and sometimes 37, this is corrected as an error by *Onuphryus lib. description. urbis*, where he writeth thus. *Si igitur decem has portas quas ab ijs quatuordecem diversas fuisse liquet ipsis adjunxerimus, erunt 24 urbis Romæ Portæ ut Plinium dixisse existimo-----nam quod vulgati codices habent 27 mendum proculdubio est ex adjunctione numerorum aliquot ortum, ita ut 12 portæ semel numerentur, prætereant quæ ex veteribus septem quæ esse defuerunt*: It seems by the differing opinions of *Livy* and *Plinie*, who lived not long the one after the other, that the number of the gates of Rome, was neer about 25; for plus uno verum esse non potest, there can be but one truth; & it is not probable that either of these Authors was ignorant, how many Gates Rome had in their own times. If there were 27 when *Livy* writ, & but 24 when *Plinie* writ, then it is probable that in this interim, there were for some tyme but 25: but it is most likely, that as in all great Cities, there are Gates some of greater, and some of lesser note, some publike, and some belonging to private houses or Pallaces; and some so ambiguously placed and used, that it is hard and doubtfull to be

be determined, whether they are to be accounted as Gates of the Citie, or not: so I say it is most likely that *Livie* accounted 2 or 3 Gates of lesser note, for Gates of the Citie, which *Pliny* thought fit rather to be left out as private passages; but perhaps a third man, which had been to set downe his opinion concerning the number of the Gates of *Rome* in those times, would have taken one of those 3 Gates into the number which *Pliny* left out, and have left out 2 of those 3 Gates which *Livie* tooke in: and so doing it is likely he might have spoken more truly then either of them. For when Authors of equall credit and estimation, are of different opinions, it is more safe to goe betweene them both (if there be any *medium*) then to joine with either. But I confesse all this proveth but a probability at the most, that the number of the Gates of *Rome* was 25. I am content therefore that *Onuphryus* that learned *Roman Antiquary* (who, and who only (as far as I know) hath written a peculiar Tract concerning the Gates of *Rome*) shall decide this Question. It is evident by those words of *Onuphryus* which are last above recited, that he affirmeth the number of the Gates of *Rome* in the time of *Pliny* to have been 24 at the least; but it is plaine that among

mong all those, *Porta Triumphalis* is not numbered, and therefore *Onuphrius* presently after, when he rehearseth *nominatim* all those 24 Gates above spoken of, addeth this Gate in the last place, as a Gate of the City, although not one of the former number, laying expressly, *Porta triumphalis extra numerum*. And whereas afterwards he nameth two other Gates, which are *Porta fenestralis Palatii*, and *Porta Stercoraria*, he saith of the first, *Porta fenestralis Palatii, non urbis, sed potius Palatii fuisse crediderim*; and of the second, *Porta Stercoraria, non urbis sed Capitolii*: plainly excluding these two last Gates, from being of the number of the Gates of the City, and plainly adding *Porta triumphalis* to the former number, as one of the Gates of the City; as, not onely other authors doe account it, but^a elsewhere also, as well as in this place, himselfe affirmeth it to be, as these his words doe witnesse, *Pars muri antiquitus per medium Burgum girabat & habebat duas portas, Aureliam & Triumphalem*. But for the greater evidence of this truth, I will here set downe the names of these Gates recited by *Onuphrius* in manner following.

^aReip. Romanæ
Commen-
tar. l. 1. pag. 54

1 *Porta*

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|----------------------------|-----------------------------|
| 1 <i>Porta flumentana.</i> | 1 <i>Porta Esquilina.</i> |
| 2 <i>Porta Collatina.</i> | 2 <i>Porta Cælimontana.</i> |
| 3 <i>Porta Quirinalis.</i> | 3 <i>Porta Latina.</i> |
| 4 <i>Porta Viminalis.</i> | 4 <i>Porta Capena.</i> |
| 5 <i>Porta Gabinia.</i> | 5 <i>Porta Ostiensis.</i> |

Divers of
these Gates
were called
by other
names also, as
Onuphrius
sheweth.

- 1 *Porta Portuensis.*
- 2 *Porta Janiculensis.*
- 3 *Porta Sextimiana.*
- 4 *Porta Aurelia.*
- 5 *Porta Querquetularia.*

- | | |
|----------------------------|------------------------------|
| 1 <i>Porta Piacularis.</i> | 1 <i>Porta Nævia.</i> |
| 2 <i>Porta Catularia.</i> | 2 <i>Porta Randuscula.</i> |
| 3 <i>Porta Minutia.</i> | 3 <i>Porta Lavernalis.</i> |
| 4 <i>Porta Mugionia.</i> | 4 <i>Porta Libitinenfis.</i> |
| 5 <i>Porta Sanqualis.</i> | 5 <i>Porta Triumphalis.</i> |

These 25 Gates Onuphrius setteth down as such as were altogether actually existing betweene the times of *Pliny* & *Justinian*, which doth verily well agree with that time in which *Marcellus* did erect 25 Cardinalships in Rome. There were anciently 7 other Gates, of which *Pliny* writeth, that they ceased to be before his time; and therefore they are mentioned by *Onuphrius*, as such, as cannot, nor ought not to be numbered with those above named. But as touching these 25 Gates above specified, it is not materiall to enquire how long their number continued,

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whether

whether untill the time of *Justinian*, or how long afterward. For, as thole that affirme the number of the Gates of *Hierusalem* to have been 12, do not mean that there were so many precisely at all times, but that there were so many at that time in which the City most flourished, or that there were so many *plus minus*, so that taking one time with another, and considering all things, there is no one number, by which the number of the Gates of *Hierusalem* can be more truly expressed, then by the number 12 : so in like manner, it may be said of the Gates of *Rome* and of the number 25. For as the Gates of *Hierusalem*, so is it certaine that the Gates of *Rome*, especially in these latter times, have been much altered and changed, which hath caused a great variety of opinions among many writers, as well concerning their names, as their number. But thus much may be observed, that although the new addition unto *Rome*, called *urbs Leoniana*, hath brought 7 other Gates with it, yet some of the former decaying, the same number 25 may still remaine, and so much is expressly witnessed by *Severinus Binius* in his first Tome of generall Councils, pag. 261. where, speaking either of his own time, or of that time in which *Georgius Braunius* writ his *Theatrum urbium*

urbium orbis, he hath these words, *Portas suburbiorum & urbis* 24 *fuisse refert* Plinius, Livius *tamen* 27. *Nunc sunt turres* 365, *portæ* 25 *supere sunt*, that is, *Pliny* relates that the Gates of the City and Suburbs were 24, yet *Livy* saith 27, now there are 365 Turrets, and there remaine 25 Gates.

Thus I have now shewed, that which way soever the 12 Gates of the new *Hierusalem* are to be understood, whether literally for material gates properly so called, or spiritually for Churches in which Baptisme was administred, which are as properly Gates of the Church universall in a spirituall sense, as the other are of the materiall City in the sense literall. I say, which way soever these are to be understood, I have shewed that as there were 12 Gates of *Hierusalem*, so there were 25 of *Rome*. I may now therefore conclude in generall concerning the 4 first particulars above specified, that in what sense soever the new *Ierusalem* may be said to have had 12 Gates, twelve Tribes, twelve Angels, and twelve Apostles, who were the first remarkable foundations of the Church of Christ, and all Ecclesiasticall jurisdiction: in the same sense the Romish *Babylon* may be said to have had 25 *Anti-gates*, & 25 *Anti-tribes*, and 25

Anti-angels, and 25 *Anti-apostles*, which were the first remarkable foundations of the *Babylonicall Tower* of their *Antichristian Hierarchy*.

CHAP. 21.

That as 12000 furlongs are the solid measure of a Cube, whose perimeter is equall to the compasse of the new Hierusalem: so 25000 furlongs are the solid measure of a Cube, whose perimeter is equall in compasse to the City of Rome.

THE next degree of application which remaineth yet to be proved, concernes the measures of the Circuit and compasse of the City of Rome: and by that which is already above said, this point is driven unto this issue, that if the *Pope* be *Antichrist*, and Rome that City in which *Antichrist* was chiefly to erect his kingdome, then the measure of the compasse or circuit of Rome must be *plus minùs* between 116 and 117 furlongs, that is, 14 miles and an halfe, and almost halfe a quarter of a mile; and certainly this measure fitteth so justly, and is placed so exactly in the midst of that latitude which is admitted by diversity of the opinions of divers Writers concerning the compasse of this City since the *Pope* ruled in it, that

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I doe not believe it to be possible by any one other measure, more truly to expresse it. I need not in so cleare a matter set downe many mens opinions, especially being I shall have occasion to say more of it, when I come to speak of the Figure of this City, & of the Figure of the number 666. But briefly it may be observed, what ^a a late Writer, in his Commentaries upon the Revelation, hath already observed out of Lipsius concerning the compasse of Rome, his words are these. *Iam verò Roma hodierna, seu pontificia ambitum habet non nisi 13 aut 15 milliарum, ut nòrunt, inquit Lipsius, qui dimensi sunt.* And of these two measures the same ^b Author supposeth 15 miles nearest unto the truth. But Georgius Braunius, and Franciscus ^c Hoggenbergius write thus. *Quòd si urbem ad nostræ ætatis consuetudinem metiri volemus, vix passuum millia quatuordecem omnium Romæ, & Ianiculæ transiberinæ regionis, & Vaticanani ambitus implebit.* And ^d Onuphrius to the same purpose in these words; *Urbis mœnia ætate nostrâ vix quatuordecem millibus passuum complectuntur.* Other Authors there are, which make the compasse of Rome to be 16 miles and more, and some that affirme it to be lesse then 13 miles: but where diversity of times, and divers mens opinions have made such a diversity

^a Commentationum Apocalypsi. par. 2. pag. 152. Cantabrigiæ 1632.

^b Admir. lib. 3.

^c In indice tertio Appendicis ad Civitates Orbis.

^d De descriptione urbis. lib. 7. pag. 28.

of measures, I leave it to any mans judgement, whether the measure of 14 miles and an halfe, and somewhat more above mentioned, be not more probable then any of them; because it is placed (as it were) in the very middle between them. I conclude therefore that as an imaginary Cube, whose solid measure is 12 thousand furlongs, is equall in compasse to that City in which Christ erected his kingdome, so an imaginary Cube, whose solid measure is 25 thousand furlongs, is equall in compasse to the City in which *Antichrist* hath erected his kingdome.

CHAP. 22.

That the Popish Creed consists of twenty five Articles, as the Apostles doth of twelve.



Come now unto the sixt and last point of application, which concerns the faith and doctrine professed by *Antichrist*, and the number of heads and Articles into which it is, or may be conveniently divided: and to this purpose I have already mentioned the Councell of Trent, (of which the acclamations above mentioned testifie, saying, *Hæc est fides Beati Petri & Apostolorum: Hæc est fides Patrum: Hæc est fides Orthodoxorum*)

doxorum) I have noted three things in which the number 25 is applicable unto it. First, concerning the number of Prelates there assembled in the first Session, the History of the Councell of Trent, *lib. 2. pag. 130.* plainly testifieth that the number of all the Prelates then, and there assembled, was 25. And although the number of Prelates was afterwards in other Sessions increased, and continually altered, and changed; yet this first Session was that which gave *nomen & esse* to the Councell, and therefore the number of Prelates assembled in this Session is most remarkable, & rather to be observed then in any other.

Secondly, concerning the number of Sessions, and that the whole Councell is divided into 25 Sessions, all editions of that Councell doe testifie, and the books themselves will be as a thousand witnesses untill the end of the world.

And lastly, it is witnessed by the same books also, that the number of *Popish Archbishops*, which subscribed to this Councell was 25, and although many other Bishops and Legates, and Abbats, & others subscribed also, yet the number of Archbishops is more remarkable then any of the rest, because, as Bishops (who ought chiefly, if not only to have decisive voices in generall

a For the o-
ther Decrees
which con-
cerne either
the beginning,
continuing,
protogueing,
translating, or
ending of the
Councell, or of
any Session, or
which concern
safe conducts,
are matters of
meere forma-
lity and una-
voidable ne-
cessity, and are
not to be num-
bred with the
Decrees of the
Councell, nor
were read
when the De-
crees were co-
firmed, as the
last act of the
Councell wit-
nesseth.

nerall Councells) are virtually and representa-
tively, their whole subordinate Clergie: so they
themselves, especially in the *Romish Hierarchie*,
are virtually and representatively contained in
their Archbishops. It might be here, as I believe,
truly added, that the number of all the *Decrees*
of this Councell of *Trent*, was also 25. (I meane
of such ^a *Decrees* as concerne matters of faith &
reformation, which onely are to be accounted
for the *Decrees* of the Councell, becaule these
only were read and confirmed in this Council,
as appeareth by the last words of the last Sessi-
on) but becaule it is hard to set downe any one
certain number of them, and becaule it is alrea-
dy proved by that which is above said, that the
number 25 is more remarkable in this Council
then any one other number: therefore I passe
now to that *Creed* and forme of profession of
the *Romish* faith, which was composed by Pope
Pius the fourth, according to the doctrine of
the Councell of *Trent*, by which *Creed* it is evi-
dent that they have increased the number of the
Articles of the faith from twelve unto twenty
five, as by the *Creed* it selfe here written *verba-*
tim out of Pope *Pius* his *Bull* may evidently ap-
peare.

I *Credo*

- 1 Credo in unum Deum, patrem omnipotentem, factorem Cœli & Terræ, visibilibus omnium & invisibilibus. It is evident that some Articles of the Apostles Creed were believed by the Jewes, and were Articles of their faith before our Saviour Christ came in the flesh. The Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 2 Et in unum Dominum Iesum Christum, filium Dei unigenitum & ex patre natum ante omnia secula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem patri, per quem omnia facta sunt. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 3 Qui propter nos homines & propter nostram salutem descendit de Cœlis, & incarnatus est de Spiritu sancto ex Maria Virgine, & homo factus est. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 4 Crucifixus etiam pro nobis sub Pontio Pilato passus & sepultus est. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 5 Et resurrexit tertiâ die secundum Scripturas. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 6 Et ascendit ad Cœlum, sedet ad dextram patris. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 7 Et iterum venturus est cum gloria judicare vivos & mortuos, cuius regni non erit finis. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 8 Et in Spiritum sanctum Dominum, & vivificantem, qui ex patre filioq; procedit, qui cum patre & filio simul adoratur & conglorificatur, qui loquutus est per Prophetas. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was
- 9 Et unam sanctam Catholicam & Apostolicam Ecclesiam. the Jewes then did, and doe yet believe one God the father almighty: they did believe the holy Catho- like Church, the Communi- on of Saints, the forgive- nesse of finnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed, but did only adde certaine articles to that faith, which was

formerly believed in the Church, pretending (and that truly) that this their addition was implicitly contained in that faith which the Jewes did then profess concerning the Messias which was to come: So Antichrist was not to make de novo all the Articles of that Creed which he was to profess, but was only to adde, as it were, one moiety to that faith which was formerly believed in the Church, pretending (but falsely, as it behooved Antichrist to doe) that this his addition was implicitly contained in the Creed which was formerly professed in the Church.

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10 Confiteor

- 10 *Confiteor unum Baptisma in remissionem peccatorum.*
- 11 *Et expecto resurrectionem Mortuorum.*
- 12 *Ei vitam venturi saeculi Amen.*
- 13 *Apostolicas & Ecclesiasticas traditiones reliquasq; ejusdem Ecclesiae observationes & constitutiones firmissimè admitto & amplector.*
- 14 *Item sacram Scripturam juxta eum sensum, quem tenuit & tenet sancta mater Ecclesia (cujus est judicare de vero sensu & interpretatione sacrarum Scripturarum) admitto; nec eam unquam nisi juxta unanimem consensum Patrum accipiam & interpretabor.*
- 15 *Profiteor quoq; septem esse verè & propriè sacramenta novae legis à Jesu Christo Domino nostro instituta, atq; ad salutem humani generis, licèt non omnia singulis necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Ordinem, Extremam Uctionem, & Matrimonium, illaq; gratiam conferre, & ex his Baptismum, Confirmationem, & Ordinem sine sacrilegio reiterari non posse.*
- 16 *Receptos quoq; & Approbatos Ecclesiae Catholicae Ritus, in supradictorum omnium sacramentorum solenni administratione recipio & admitto.*
- 17 *Omnia & singula quæ de peccato originali & de*

de justificatione in sacrosanctâ Tridentinâ Synodo definita, & declarata fuerunt, amplector & recipio.

- 18 Prosteor pariter in Missa, offerri Deo verum proprium & propitiatorium sacrificium pro vivis & defunctis, atq; in sanctissimo Eucharistia sacramento, esse verè, realiter, & substanti- aliter, corpus & sanguinem, unà cum anima & Divinitate Domini nostri Iesu Christi; fieriq; conversionem totius substantia panis in corpus, & totius substantia vini in sanguinem; quam conversionem Catholica Ecclesia, transubstan- tiationem appellat.
- 19 Fateor etiam sub altera tantum specie totum, atq; integrum Christum verumq; Sacramentum sumi.
- 20 Constante teneo Purgatorium esse, animasq; ibi detentas, fidelium suffragiis juvari.
- 21 Similiter & sanctos unà cum Christo regnantes venerandos, atq; invocandos esse: eosq; orationes Deo pro nobis offerre atq; eorum reliquias esse venerandas.
- 22 Firmisimè assero, Imagines Christi ac Deiparae semper Virginis, nec non aliorum sancto- rum habendas & retinendas esse, atq; iis debi- tum honorem ac venerationem impertiendam.
- 23 Indulgentiarum etiam potestatem à Christo in Ecclesia

Ecclesiæ relicta fuisse, illarumq; usum Christiano populo maximè salutare esse affirmo.

- 24 *Sanctam Catholicam & Apostolicam Romanam Ecclesiam omnium Ecclesiarum Matrem, & Magistram agnosco, Romanoq; pontifici beati Petri Apostolorum principis successori, ac Iesu Christi Vicario veram obedientiam spondeo ac juro.*
- 25 *Cetera item omnia à Sacris Canonibus & æcumenicis Conciliis, ac præcipuè à sacrosanctâ Tridentinâ Synodo tradita, definita, & declarata, indubitanter recipio: atq; profiteor simulq; contraria omnia atq; hæreses quasq; ab Ecclesia damnatas & rejectas & anathematizatas ego pariter damno, rejicio, & anathematizo.*

The words which follow next in the *Bull*, which are these, *Hanc veram Catholicam fidem, &c.* doe suppose and intimate that a perfect forme of the Catholike faith is promised and formerly declared; wherefore I suppose that it cannot be denied, either that this *Creed* endeth in this place, or that it is not aptly and fitly divided, and distinguished into 25 Articles. For supposing the first part of this *Creed*, wherein we agree with the Papists, to be distributed into 12 Articles (as commonly it is, and as no man that is a Christian will deny) I doe upon this supposition

position appeale unto any man, whether this whole *Creed* can with any tolerable convenience be distributed, either into a greater number of Articles, without separating such things as are in themselves united, or into a lesser, without confounding such things as are in themselves to be distinguished. If it be objected that the 12 Articles of the Christian faith ought not to be accounted as part of Antichrists *Creed*, and that this application would better fit Antichrist, if that addition onely which he hath made unto the Apostles *Creed*, either were, or conveniently might be divided into 25 Articles: I answer, that if Antichrist had added 25 Articles unto the Apostles *Creed*; then the number of Articles contained in the profession of his faith, would have been 37, and not 25. For it cannot be denied, that the *Pope* doth openly professe the 12 Articles of the Christian faith, nor proved that Antichrist ought not so to doe. But rather it is to be considered; that it is as great, if not greater impiety and presumption, to adde new Articles to the Christian faith, as wholly rejecting it, to erect another faith and religion. And that it more properly befits Antichrist, to deny the Christian faith *ex consequenti* and indirectly, then to renounce the externall
V 3 profession

profelſion of it : for the mouth of Antichriſt ought to be as a fountaine ſending forth at the ſame place ſweet waters & bitter ; he is to have a forme of godlineſſe, but to deny the power thereof; he is to pretend himſelfe to be a Chriſtian, and to be built upon the true foundation of the Apoſtles; but he is alſo to overthrow this foundation upon which, in ſome ſort he is, and pretends himſelfe to be built, by ſuperinducing damnable doctrines, *ex conſequenti* and indirectly contradicting & denying that faith which he doth externally profeſſe. The Divels themſelves may make profeſſion of the Chriſtian faith, to the ſame end that Antichriſt doth, that is, to deceive by it: and it is probable that the Divels doe more certainly know and believe, the hithorically truth of the *Creed*, then ſome *Popes* have done. And laſtly, the Papiffs themſelves cannot deny, but their imaginary Antichriſt (who ſhall be of the Tribe of *Dan* as they ſay) muſt believe, or at leaſt profeſſe himſelfe to believe, ſo many of the Articles of the *Creed*, as the *Jewes* now doe, or as may be evidently proved out of the old Teſtament. By all which things it is evident, that the externall profeſſion of the Chriſtian faith, can no way priviledge the *Pope* from being that great Antichriſt which

which was to come into the world: but rather it may be truly said, that this externall profession, is *causa sine qua non*, such a thing as could not but concur to his constitution. For as Antichristianisme consists of two parts, the one being an open, yet a fained and hypocriticall profession of the truth; the other a secret and indirect, yet a reall and effectuall everfion of it: so this forme of the profession of the faith above mentioned, consisting of 25 Articles, of which 12 belong to the first part, and 13 to the second, may be fitly esteemed a perfect summe and character of Antichristianisme.

CAP. 23.

The conclusion which followeth upon the chiefe part of the application above proved, and some necessary and remarkable Observations concerning it.

¶ Have now shewed and proved, that
 I as the numbertwelve is in six severall
 things applicable to the new Hierusalem: so the number twentie five is applicable to the mysticall Babylon in six severall things, answerable and opposite unto them; and whereas the Tribes, Gates, Angels, Foundations, Measures,

fures, and *Fruits of the tree of life*, are all, or most of them such things as doe admit a double, or manifold interpretation, according as they have been by divers Authors diversly expounded; I have made it manifest, that which way soever they be understood, there are things in all senses answerable unto them in the *Romish Babylon*, to which the number 25 is applicable, and that it should so fall out according to such diversity of interpretations, ^a this (as I believe) addeth much to this mystery, because every differing exposition, is, as it were, a distinct and severall prophecy, in one respect or other, more clearly describing the *Papacie*. If the root of the number 666 had been applicable, onely to one of those six things above mentioned, as for example, to the Colledge of *Cardinals* of *Rome* in respect of their first originall: this one thing, as I conceive, (if the historicall truth of it cannot be confuted) had been a more manifest signe and token, that the *Papacy* is *Antichrist*, then all the ^b interpretations that any Writers have hitherto set forth concerning the number 666. But being the same root or number, doth

a Ille quippe
author in ill-
dem verbis
quæ intellige-
re volumus, &
ipsam senten-
tiam forsitan
vidit; & certè
Dei spiritus
qui per eum
hæc operatus
est, etiam ip-
sam occurrur-
a le fatori vel au-
ditori sine du-
bitatione
prævidit, imo
ut occurreret,
quia & ipsa
est veritate
subnixa, pro-
vidit. Nam
quid in divinis
eloquiis largi-
us & uberius
potuit divini-
tatis provideri,
quàm ut eadè
verba pluribus intelligantur modis, quos alia non minùs divina constantia faciunt approba-
ri. Aug. de Doctrin. Christiana, lib. 3. cap. 27. b For it is above evidently proved both by rea-
son, and by an example in the Scripture; that the mystery of the number consists, in the applica-
tion of the root of it. But that the mystery consists in numerall letters of any name, it cannot be
proved either by reason or Scripture, but only by the event.

not

not only shew the first originall number of *Cardinals* or *Anti-apostles*, but doth also intimate that they are according to divers spirituall senses, the *Gates*, *Angells*, and *Foundations* of the *Popes* mysticall *City*, *State*, and *Hierarchy*; and doth also shew, how many furlongs in compasse the *City of Rome* should be; how many *Gates* it was to have about it; how many *Churches* for Baptisme in it; how many *Pastors* did first exercise Ecclesiasticall jurisdiction over it; into how many *Titles*, or *Parishes* it was first divided, and unto how many heads and Articles Christian religion should be there augmented; being, I say, this one number 25, doth not in one, nor in two, nor in three onely, but in all these particulars, and in all senses in every one of these particulars, truly and evidently, Number, Measure, Describe, and Characterise the *City*, *State*, and *Hierarchy* of *Rome*, and that state and City onely; so that it is not so fitly applicable to any other state and City, no not in any one thing fitly answering any one of those six particulars above mentioned: then how can any man desire a more essentiall and exact description of the *Papacie*, then the right application of this number 25, plainly exhibits to him, that doth fully understand it? or how can any

one which understandeth thele things, justly say, that I have spoken hyperbolically, whereas I have above said, that the City, State, and Hierarchy of *Antichrist*, is by this number 25 most evidently, and miraculously described?

I have as yet applied the number 25 unto the Papacie, only in such things as are ἀντιποινα, that is, answerable and opposite to such things, as are mentioned in the description of the new *Hierusalem*. But as the number 12 is in many other respects besides these, applicable to the true Church, and to such things as pertain unto it: So I am now to shew (as I have also above promised) that this number 25 is in many other things applicable to the *Papacie*, and to such things as doe pertain unto it. But first there are some observations concerning that part of the application which is already proved, which may in this place be interposed.

First, it may be observed, that although the root of the number 666, were applicable to the *Papacie* in no other things, saving only in these above proved. Yet these are sufficient: because by these the *Papacie* is evidently distinguished from all other states of government: and because there are no other things in the *Papacy* more essentiall and remarkable then these.

Secondly,

Secondly, that although the description of the new *Hierusalem* were of a City in all respects meerely imaginary (as perhaps in some things it is ,) and were not applicable either according to a sense of allusion, to that materiall *Hierusalem* which once was , or according to a sense of prediction , to the last state of the new materiall *Hierusalem* , which for all that we know, may be yet for to come: yet such an imaginary City, being so exactly, and in so many divers respects measured, numbred, and described by the root and figure of one number onely, may be purposely set downe, as a rule and patterne, by which the root and figure of another number given , ought to be applied, to a City, not imaginary, but really and actually existing: for God, who sometimes chuseth things that are not, to bring to nought things that are, may also by things that are not, bring to light things that are; and by the opposition or juxtaposition of supposed and imaginary measures & numbers of a heavenly *Hierusalem*, may discover the true and reall numbers, and measures of all things remarkable in the City of *Rome*.

Thirdly, it may be observed, that although the description of the new *Hierusalem* had not exemplarily directed this application chiefly

X 2

unto

unto those particulars above mentioned, yet the things themselves are such, that it is probable that the wisdom of God would rather have foretold those things of Antichrist than any other. For God by his Prophets in the old Testament, intending to fore-shew and foretell the kingdom of Christ, did not foretell what number the letters of Christs name, or any name of his Church or kingdom should containe (as the Papists would make us believe *S. Iohn* doth concerning Antichrist) but did foretell by divers types, the number of *Christs Apostles*, and their office and quality, as appeares by divers Types in the Scriptures, and especially by the Type of the 12 *Oxen* under the brazen sea, by which, not onely the number of the Apostles was foretold, but also their condition, as that the Sea of Grace, and Laver of regeneration should by them be supported, and carried into all quarters of the world, and that they should goe and baptize all nations, &c. Since then the Cardinals of *Rome* are those persons in that *Antichristian Hierarchy*, which are answerable to the Apostles, and those to whom the administration of Baptisme was originally most remarkably committed; it is therefore more probable, that their Number, Nature, and Condition should be typed in the Scriptures, then any other

other one thing concerning Antichrist.

Lastly, it may be observed concerning the compasse of the *Area*, or platforme of the City of *Rome*, and concerning the first number of Churches at once and the same time instituted, that they are things fatall and mysticall in themselves, as *Onuphrius Panvinus*, concerning both these things, hath observed; of the first he writeth thus. *Pomarii autem urbis Romæ terminos non sine Augurum consilio poni, mutari, ac restitui potuisse satis constat innuitq; hæc inscriptio,*

Collegium.

Augurum. Autore.

Imp. Cesare Divi.

Traiani Parthici terminos

Pomarii restituendos curavit.

Of the number of Churches he writeth thus.

Cur autem non plures neq; pauciores Ecclesiæ simul instituta fuerint, quæ his nominibus decorarentur, operæ pretium erit explicare, huicq; instituto maxime consentaneum, cum hæc res insigni mysterio celebrata sit. For although *Onuphrius* speaketh these words of other Churches in *Rome* also, & not only of these 25, which were first called *Titles*, yet his words can be verified of these Churches onely, because even himselfe being judge, & that cloud of witnesses, which I have above

a *Onuphrius* in the 2 chap. of his book De præcipuis urb. Rom. Basilicis witnesseth that there were 25 *Titles* at once instituted, & that this number was afterwards augmented successively, some Popes adding one *Title*, and some another, until they came to 28 in number, which as he conjectures was about the time of *Leo* the first in the yeare 440.

X 3

alleged,

alleaged, there never was any other Totall number of Churches which were called Titles, in the City of Rome, which were as in this place he saith, *simul institute*, at one time and altogether instituted, but only those 25 above mentioned. If therefore there be any mystery in this number, it must be in the number 25, and in no other.

CHAP. 24.

A brieft and cursory recitall of some other lesse remarkable particulars; in which the number 25 is remarkably applicable to the City, and Church of Rome.

U T I come now to a multitude of other remarkable particulars belonging to the *Papacy* and Church of *Rome*, in which their affectatiō of this number 25 may also be observed: and these things I will recite very briefly and cursorily, because I take them to be adventitious and supernumerary, and no essentiall part of this interpretation, yet are these things for the most part answerable in some sort to such things to which the number 12 is applied in divers places of the Scriptures. As the land of *Canaan* was divided into 12 jurisdictions

ons and Divisions, which were governed by the heads of the *Tribes*, and did perhaps type out that division which *a Ezekiel* fore-telleth, or that Ecclesiasticall government which the 12 Apostles did exercise, not onely over the City of *Hierusalem* as Pastors, but also over the whole Country belonging to that City as the first Christian Bishops. So perhaps, the *Antichrist* of *Rome*, in those Kingdomes where conveniently he might, and in those times when he had fullest power, hath also divided certain kingdoms, into 25 provinces or other divisions, and hath placed 25 men of note and eminency in severall Kingdomes who by their power could rule and governe others. There were heretofore 25 Ab-bats in England, as *Camden* witnesseth, which had voyces in the Parliament house. And although I could set down some other particulars to this purpose, concerning other Kingdoms, yet I chuse rather to leave it to those, who are better acquainted with the histories of forraign nations; who, if such observations shall be thought necessary, have better meanes and opportunities to search after them, then I can have. It shall be sufficient for me, onely to touch briefly upon some common and obvious things in which

*a That divisi-
on of the land
of Canaan
mentioned
by Ezechiel,
seems not to be
yet fulfilled,
but perhaps
that land shall
be yet againe
divided into
12 Diocesess,
after the con-
version of the
Iewes, and
shall have 12
Christian Bi-
shops in it.
And perhaps
Hierusalem
shall be new
built, and be
the Metropolis
of it, but that
Christ shall
then raigne
personally &
visibly in it, I
see no reason.*

which the number 25 is remarkably applicable to the Papists: rather to give an hint unto others, then that I doe conceive the number of those particulars which I shall here set downe, to be so much as considerable in respect of those, which may be found out hereafter.

In the first place their affectation of the number 25, is remarkable in respect of the number of their Monks, Friars, and singing Masse-Priests in divers of their Abbies, Priories, Monasteries, and other their societies and corporations: and because there are no others in the *Romish* Clergie more fitly answerable to those singers mentioneed in the 25 chapter of the first book of *Chronicles*, then these Monkes and Friars, therefore it is so much the more observable, that the number 25 should be remarkable in respect of these, as the number 12 appears to be in that Chapter, in respect of those. The book called *Bibliotheca Cluniacensis*, in which are recited the Abbies, Priories, and Deaneries belonging to that Order, testifieth, that in all those societies, where there is any settled number of Monks and Friars, there is none so frequent, & remarkable as the number 25, as by these particulars gathered out of this

this one book onely may appeare.

De Provincia Lugdunensi.

Prioratus de Gigniaco Lug. Diæcesis ubi per definitionem factam anno 1266 Monachi fuerunt reducti ad numerum 25.

Decanatus de Paredo Eduensis Diæcesis ubi debent esse — 25 Monachi, Priore non computato, & notandum est per literas bonæ memoriæ Domini Bertrandi Abbatis Cluniacensis quod debent esse 25 Monachi in hoc Decanatu. pag. 1706.

Prioratus Naluaci Lug. Diæc. ubi debent esse — 25 Monachi. ibid.

Prioratus Sancti Marcelli Cabilenensis Diæc. : ubi debent esse — 25 Monachi. pag. 1706.

De Provincia Franciæ.

Decanatus Sancti Petri de Lebuno in sanguine terro Ambianensis Diæc. : ubi debent esse Decano computato — 25 Monachi. p. 1712.

Prioratus Sancti Lupi Bellonacensis Diæc. : ubi debent esse Priore non computato — 25 Monachi. ibidem.

Prioratus Monialium Sancti Victoris Leodicensis Diæc. : ubi debent esse — 25 Moniales. p. 1716.

Prioratus S. S. Petri & Pauli de Raallo Meldensis Diæc. : ubi debent esse — 25 Monachi. p. 1717.

Prioratus de Arethona in Anglia ubi debent esse 25 Monachi. p. 1719.

These in some
sort are anti-
ques to those
orders mentio-
ned. 1. Chron
cap. 25. verses
9. 10. 11. 12.
13. 14. 15. 16.
17. 18. 19.

Y

Prioratus

Prioratus beatae Mariae de Gernago Parisiensis
Dioc: ubi debent esse — 25 Monachi.

Prioratus Sanctae Crucis de Volta, Sancti Flori
Dioc: ubi debent esse — 25 Monachi. p. 1737.

Prioratus Sancti Orientii Auxitanensis Dioc: in
quosunt de presenti — 25 Monachi. p. 1740.

De Provinciis Angliae & Scotiae.

Abbatia de Passaleto Glascoensis Dioc: in qua de-
bent esse — 25 Monachi. p. 1748.

Prioratus de Arenthona subditus Prioratui de Cha-
ritate in quo debent esse — 25 Monachi. p. 1749.

To these might be added many other in Englad
 and elsewhere, but these are sufficient to shew,
 that there are not so many corporations of any
 one other number belonging to the *Cluniacen-*
sian Monkes, as by the Catalogue exhibited in
 this booke called *Bibl. Cluniacensis. pag. 1715.*
 plainly doth appeare. And it is very probable
 that he that would trouble himselfe to find out
 the ancient numbers of other corporations, be-
 longing to other Orders, might easily make (if
 it were necessary) the like observation. But in-
 stead of those many particulars which I might
 in this kinde set downe, I will mention onely
 the last Order of note that the Popes have ere-
 cted, and this is the order of Knights of the most
 glorious

glorious *Virgin Mary* (as they call them) instituted at *Rome* by *Paul* the fifth, *An.* 1618. which Order, as it is ^a supposed, will be the most famous throughout all Christendome; and there is no other determination concerning the number of the Knights of this Order, but onely this: That of the Knights of this order, there shall alwaies remaine * Resident at *Rome*, in the Court of the holy Father 25, having 20 Ducates by the moneth, and the like number at *Lo-*
retto.

a Theater of Honour, by Andrew Favine, l. 8. c. 2.

* These 25 Residents having monthly allowance are in some sort answerable to those 12 Capitaines mentioned 1 Chron cap. 27. v. 1. a Annalibus Ecclesiasticis anno 1457. pag. 27.

Next unto the numbers of these Societies & Corporations, it may be here observed, that the number 25 is also remarkable, in respect of certaine Officers of great note and estimation, belonging to the highest Courts of justice in *Rome*; of which Courts and Officers *Franciscus Abrahamus* ^a *Bzovius* writes thus: *Inter Cardinales tria officia sunt magni momenti, primus est Pœnitentiarius, huic subsunt Pœnitentarii minores haud pauci, & scriptores* 25. And a litle after, concerning another Court, he saith, *Militant circa Rotam inter alios officarios, Abbreviatores non minus* 25.




The chiefe Penitentiary his Court is as it were the high Court of Chancery in *Rome*, & perhaps these 25 Officers are not of lesse note than the 12 Masters of the Chancery here in *England*.

Y 2

CAP.

CAP. 25.

That the number 25 is remarkable in divers things pertaining to S. Peters Church in Rome. Of the measures of S. Peters Altar, and the Characters imprinted upon it, and other Popish Altars.

 Come now to their Altars, and first to  that *Sanctum Sanctorum*, that great and  high Altar in S. Peters^a Church at Rome, of which Altar and Church divers things are written very remarkably by divers authors:

^a Magnæ hæc
Basilica toti
terrarum orbi
venerationi
perpetuò fuit,
in qua præci-
pua quæque
nostræ religi-
onis mysteria
& Romanæ
Apostolicæ
sedis facta ce-
lebrata legun-
tur. Onuphr.
de præcip.
urb. Romæ
Basilicis, p. 65

upon the top and high Terrace of this Church, as *Angelus Rocca* witnesseth, is placed upon a guilded Globe of brasse, a guilded Crosse of^b 25 hand-breadths in heighth. In the forepart of this Church are 5 Gates, which are commonly used, and one other Gate called *Porta sancta*, which stands open only one yeare in^c 25, and the twenty fifth yeare being ended, it is againe shut by the *Pope*. In this Church (as also in the

^b Apud Basilicam Sancti Petri Romæ supra tholi laternam locatur pila ænea inaurata, supra pilam cernitur Crux ænea inaurata palmorum quinq; & viginti. Angel. Rocca in appendice Bib. Vatican. p. 419. ^c Onuphr. de præcip. Bas. cap. 4.

^a Church

a Church of S. Mary the greater) have been a-
bout 25 Altars as^b Onuphrius particularly recites
them, besides the great Altar or Sepulcher of
S. Peter, which is, as it were, their *Sanctum San-
ctorum*, upon which no man may celebrate
Masse but the Pope onely. This is that before
which the Roman Emperours have prostrated
themselves and their Crownes, and this is that
Sepulcher which (although it be not so) the
Popes of Rome doe account and esteeme to be
the Altar of Christ, as^c Onuphrius makes Saint
Augustine and S. Hierome to witnesse. This Al-
tar or Sepulcher is made foure square of a per-

a Basilica S.
Marie majo-
ris est una ex
quinq; Patri-
archalibus Ec-
clesiis, una ex
septem, quæ
solenni ritu
perpetuò visi-
tari solent, ex
quatuor de-
num annis ju-
bilei una con-
stituta. -- Hæc
Ecclesia aliis
Patriarchali-
bus Ecclesiis
similis est. --
Habet Altare
majus mar-
moreo oper-
culo ornatum,
podia sive
mœniana duo

lapidea tessellat: &c. -- facella aliquot magnifica, Altaria circiter 25 marmorea, tessellatam
sedem &c. Onuph. Pavin. de præcipuis Romæ Basil. cap. 6. pag. 289.

| | | | | | |
|-----|------------------------|----|--------------------------------|----|---|
| b 1 | Altare S. Xisti, P. P. | 11 | Alt. Bartholomei | 20 | Alt. novum SS. Apost. |
| 2 | Altare S. Leonis. | 12 | Alt. S. Pastoris. | 21 | Alt. Philippi & Jacob. |
| 3 | Altare Hadriani. | 13 | Alt. S. Thomæ. | 22 | Alt. Mortuorum. |
| 4 | Alt. S. Mariæ. | 14 | Alt. SS. Andreæ & Gregorii. | 23 | Alt. vetus Simonis & Iudæ transfatum ad mediam Ecclesiam. |
| 5 | Alt. SS. Processi, &c. | 15 | Alt. Beat. Virginis. | 24 | Alt. S. Habundii nunc dict. S. Catharinæ. |
| 6 | Alt. S. Maurittii. | 16 | Alt. Innocentii. | 25 | Alt. S. Petronillæ. |
| 7 | Alt. Silvestri. | 17 | Alt. S. Sudarii. | | |
| 8 | Alt. Mariæ. | 18 | Alt. S. Antonii. | | |
| 9 | Alt. Gabinii. | 19 | Alt. S. Tridentii. | | |
| 10 | Alt. Marcialis. | | | | |

All these 25 Altars were erected and altogether actually existing in S. Peters church at Rome
before the year 1500. That is, before there was any new addition of building to that Church.
He mentioneth also foure other Altars, but they were not in the ancient Church of S. Peter, as O-
nuphrius writes, but in a wall which is between the new Church of S. Peter and the old, built
since the year 1500. by Paul the third, in a place where anciently was a Chappel dedicated to
S. Lucie. Onuph. de præcip. Urb. Rom. Basil. cap. 4. c D. Hieronymus adversus Vigilantium
testatur Romanum Pont. Supra Petri & Pauli ossa veneranda offerre Domino sacrificia, &
cumulos eorum Christi arbitrari, altaria D. August. Epist. 4. 2. ad Madaurenses: Imperii Roma-
ni nobilissimi eminentissimum culmen ad sepulchrum Piscatoris Petri submisso diadema re-
supplicat. Onuph. ibid.

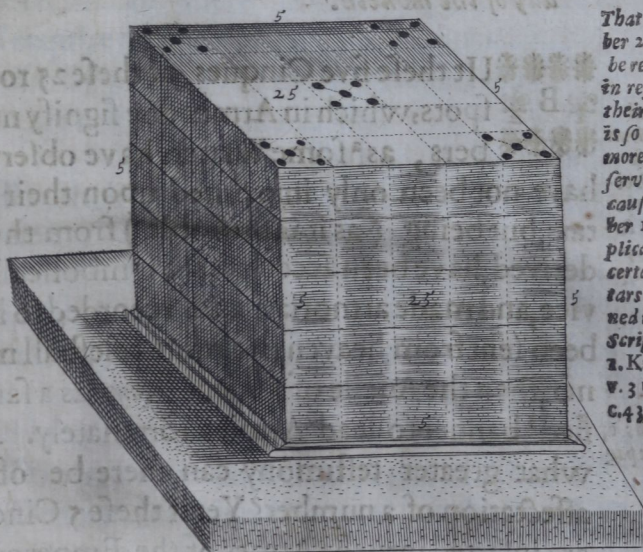
a *Constantinus* fecit Basilicam beato *Petro* Apostolo in Templo Apollinis, cuius locum, cui corpus S. *Petri* recondidit, undiq; ex are cyprio conclusit, quod est immobile: ad caput pedes 5, ad pedes pedes 5, ad latus dextrum pedes 5, ad latus sinistrum pedes 5, subter pedes 5, supra pedes 5, &c. Baron. anno 324.

Onuphr. de præcip. urb. Rom. Bas. c. 4.

fect Cubicall figure; the length, breadth, & the heighth of it are equall; the measure of every side or *area* of this Altar is precisely 25 foot of Square measure, as the words both of ^a *Baronius* & *Onuphrius* doe testifie to all those that know what superficiall or square measure is.

But the number 25 is most remarkably imprinted upon all their Altars, because Christs 5 wounds, as they call them, are in five severall places ingraved upon the top of every Altar; which their multiplying of our Saviours wounds from 5 to 25, what it may signifie, either in their intention, or beyond their intention (either that they offer up Christ many times whom the *Jewes* crucified but once, or that their apostacie hath given him more wounds then the *Jewes* cruelty) it is not materiall to inquire; but certaine it is, that usually and ordinarily, there are precisely 25 prints, marks, dents, or Characters ingraved upon all their Altars. And that the square measures of S. *Peter* his Sepulcher or Altar above mentioned, & the manner how their Alters are characterized with the number twenty five, may be more plainly understood, let this figure following be considered.

That



That the number 25 should be remarkable in respect of their Altars is so much the more to be observed, because the number 12 is applicable to certain Altars mentioned in the Scriptures; as 2. Kings c. 18. v. 31. Ezekiel c. 41. v. 16.

CHAP. 26.

That the number 25 is an affected symbolical device among the Papists: Of the Masse of Christs five wounds, five times multiplied and repeated. Of their Jubelies, and affectation of the twenty fifth day of the moneth.

That round spots in Armes doe signifie numbers is observed by the Author of Armory E. B. p. 179. & sequ.

a Elements of Armories pag. 166.

**** Ut these five Cinques, or these 25 round
 B spots, which in Armes doe signify num-
 **** bers, as^a some Writers have observed,
 have not been only imprinted upon their Al-
 tars, but being (as it is probable) from thence
 derived, have been accounted a symbolical de-
 vice, and made armoriall and recorded to have
 been sent from heaven in a more celestiaall man-
 ner, then the Ancile of ancient Rome as a sancti-
 fied^a banner to lead Armies fortunately. And
 what greater testimony can there be of the
 affectation of a number? Yet if these 5 Cinques
 are inserted into the Armes of the Emperour of
 Rome, the King of Spaine, and the Arch-duke of
 Austria; if the Pope and Cardinals cause them
 to be imprinted in the frontispice of divers
 books printed at Rome for their better successe,
 and the greater confirmation of them. If their
 Masse of Christs five wounds, five times multipli-
 ed

ed and repeated, have been by an Angell from heaven commanded, and by authority Apostolicall confirmed, as the ^b Rubrick in their Masse books affirmeth: then all these things seem to imply yet a greater mystery in this number, & to testifie a greater affectation of it. To prosecute all these things particularly would require a large volume, but I doe briefly and cursorily passe over these things which perhaps are not essentiall unto this interpretation.

Lastly, their affectation of the number 25 seemes remarkable in respect of certaine times of note and high estimation among them. For first it is apparent that their Jubile is, and hath been for many ages celebrated every five and twenty yeare only. Our Saviour Christ began to shew himselfe, and to goe about his Fathers businesse when he wastwelve yeares old; but Priests, Deacons, and sub-Deacons, and all o-

^b Boniface Bishop of Rome lay sick and was like to die, to whom our Lord sent the Archangel Raphiel with the office of the Masse, of the five wounds, saying: Rise and write this office, and say it five times, & thou shalt be restored to thy health immediately: and what Priest soever shall say this office for himselfe, or for any other that is sick 5 times, the person for whom it is said shall obtaine health and grace, and in the world to come (if he continue in virtue) life e-

verlasting. And in what soever tribulation a man shall be in this life, if he procure this office to be said five times for him, of a Priest, without doubt he shall be delivered. And if it be said for the soule of the dead, among, as it shall be said, and ended five times; his soule shall be rid from paines. This hearing the Bishop he did erect himself in his bed, conjuring the Angel by the name of Almighty God, to tel him what he was, and wherefore he came, and that he should depart without doing him harme: who answered that he was Raphiel the Archangel, sent unto him of God: and that all the premisses were undoubtedly true. Then the said Boniface confirmed the said office of the Five Wounds, by Apostolike authority, M. Fox in his Acts and Monuments p. 1398. hath related these things out of the Rubrick of their Masse booke. And by these things, two things are evident; First, that they doe acknowledge the multiplication of the number 5 by 5, to have some secret mystery and virtue in it. Secondly, that the reason why they doe affect the number 25, consists in the root of it, which is five.

Z

ther

¶ Qui 25 an-
num comple-
vit ætatis est
perfectæ, qui
non comple-
vit imperfectæ
nec propriè
res suas admi-
nistrare poreft
Dig. lib. 1. tit.
7. Dig. 7. Bas.
B 33. tit. 1. c.
13. Them. 4.
Austat p. 240
Diaconus aut
subdiaconus
annis 25 mi-
nor non ordi-
natur. N. 123.
Bas. 3. tit. 1. c.
26. Higinus
Virgines fa-
crari ante an-
num 25 pro-
hibuit. Vola-
teran. lib. 22.
p. 496.

ther the Popes sonnes and daughters, are not accounted of a perfect age, untill they are 25 yeares old compleatly. Perhaps the affectation of this number in this respect hath caused some translations of the Scriptures to be corrupted: for S. Hierome in his Commentaries upon the 11 Chapter of Ezekiel, having observed that the number 25 is never used in a good sense in all the Scriptures, answereth an objection against this his observation in this manner. *Licet in Levitico ad sacerdotale ministerium à viginti quinq; annis eligantur, in hebræo enim non habet hunc numerum qui in Septuaginta dicitur, sed tricenarium.* And this conjecture may be thought the more probable, because in another place of Scripture where it is evident that the number 25 is used in a bad sense, there the same copy of the Septuagint which S. Hierome used, maketh no mention of the number 25, but instead of it taketh another number, as by these his words upon the 8. Chap. of Ezekiel may appeare. *Quos nos viginti quinq; viros transtulimus, Septuaginta posuerunt viginti, & in quibusdam exemplaribus quinq; de Theodotione additi sunt.*

And last of all, as they seeme to affect the 25 yeare more then any other, so have they also affected the five and twentieth day of the month
more

more then any other. Their chiefe holydaies are upon the five and twentieth day of the moneth, and there is no one day of the moneth, which hath had originally so many holidiaies laid vpon it. Upon the five and twentieth day of Decembér the Church of *Rome* begins the yeare, & upon that day they have ordained the nativity of our Saviour *Christ* to be celebrated. Upon the five and twentieth day of Ian: is the conversion of *Paul*. Upon the five and twentieth of February, so oft as it is leap yeare, is the feast of *S Mathias*: and it is observable that that day which is added to the yeare every leap yeare, is not placed at the beginning or ending of the yeare, or any moneth, but is made to be the five and twentieth day of the moneth. Upon the five and twentieth of March is the Annuntiation of the blessed Virgin. Upon the five and twentieth of Aprill is *S. Marks* day.* Upon the five and twentieth of July is *S. James* day. And which is more remarkable then all these, the feast of *S. Barthol.* is celebrated at *Rome* upon the five and twentieth day of August, as their *Breviary* witnesseth, although in all other places it be celebrated one day sooner. And this particular seemes plainly to testifie their affection of the twenty fift day: because although

* When Pope Gregory reformed the Kalender, they rejected the golden number 19; by which meanes they made a two-fold Epact of 25, of which one is written thus, 25, the other thus xxxv or in a different colour, but this is not mine own observation, but of a learned man; who also added, that untill he could see some reason why the Iesuits fastned this conceit upon 25 rather then any other number, he should impute it to their affection of this number above all other.

By comparing
the 59 ver. of
the first chap.
of the first
book of the
Maccab. with
the 7 verse of
the sixth Chap
of the second
book of Mac.
it seemes pro-
bable that the
birth day of
Antiochus
was the five
and twentieth
day of the
moneth.

all those holy-daies above recited, have been celebrated in all places upon the five and twentieth daies of severall moneths by the authority of the Church of Rome, yet they would have the City of Rome it selfe to be singular in this, that it should celebrate one five and twenty day more then all the world beside. And to this purpose it may be here observed, that *Antiochus* who was almost in all things a type of Antichrist, sayled not in this, but of all the daies of the moneth, he and his officers did solemnize the five and twentieth day by offering sacrifice upon the Idoll Altar on that day, and by their monthly persecutions of the *Jewes*, as it appeareth in the first book of the *Maccabees* cap. i. ver. 59.

CHAP. 27.

Objections answered concerning the fractions of the Root of 666. That the Root of 666 is more exactly applicable to the Papacie then the root of any square number could have been.



AVING now, as I believe, sufficiently proved all that I have above promised concerning the application of the number twentie five unto the Papacie, both
in

in respect of such things as are essentiall to this application, and also in respect of such things as are perhaps only accidentally adventitious unto it: I come now to answer such generall objections as may be made against all that hath been yet said, & to shew that howsoever some things may be objected which seeme to make against this interpretation, yet they being duly considered and well examined, are a full confirmation of it; and doe open a doore to the finding out of as great, if not greater mysteries concerning the Papacie, as any of those which have been hitherto declared.

First, it may be objected concerning the roote of the number 666, that the roote is not precisely 25, but a surd number between 25 and 26; and that therefore if in this mystery the number 25 be chiefly ayimed at, it is probable that the wisdome of God would have led us to the finding out of this number 25, rather by commanding us to count and extract the roote of the number 625, then the number 666.

Secondly, supposing the roote to be 25 (as it is most certaine that it is) it may be objected concerning the number of the Colledge of the Cardinals at their first institution, that their number was not 25 but 26, because the Pope

Z 3

numbreth

numbreth himselfe among the Cardinals, as he is *Peters* successour, in his Apostleship. And because he is a Cardinall and so accounted.

Item Papa se
annumerat
inter Cardi-
nales secundū
Archid. in ca-
pitale Sacro-
sancta. 22. di-
stinct.
Sicut impera-
tor ponitur de
numero Se-
natorum, Lib.
Ius Senatorū
cap. de digni-
tatis. Iaco-
batus de con-
cil. num. 176.

To the first objection it might be replied, that although the root of 666, may in some sense be said to be a surd number; yet it is to have its denomination, not from any square number exceeding the number given, but from the greatest square number contained in the number 666, as it is above said, and as by those that have written of this part of Arithmaticke is sufficiently declared: yet if it be granted that roots of numbers may sometimes have their denomination, as well from the next square number exceeding the number given, as from the greatest square number contained in it: this doth rather confirme then prejudice the truth of this application, as it shall be anon declared.

To the second objection, it might be answered, that as Christ was not numbred among the Apostles, nor properly was an Apostle, but was their Lord and Master, so the *Pope*, as he pretends himselfe to be *Vicarius Christi*, is not, nor can be numbred among the *Cardinals*, but is their Lord and Master: but yet, as the *Pope* pretends himselfe to be *Successor Petri*, (and that as well in his Apostleship, as in the Vicarship of Christ)

Christ) in this respect it is nothing prejudiciall to the application of the root of the number 666 to the Papacie, if it be granted that he may in some sort be numbred among them. For howsoever I say that these two objections may be thus briefly answered, yet I choose rather by admitting something to be true in either, to shew how these two objections doe reciprocally answer each other. For indeed either of these objections is a full answer to the other; they are like two earthen vessels, of which if one be knocked against the other, both are dissolved. All that can be concluded from the first obiection is, that howsoever the root of 666 be expressly 25, that yet in some respect it may be said to be 26; because sometimes, and in some cases, although not properly, roots of numbers may have their denomination, *à numero quadrato simpliciter proximo*, from the next square number, although it exceed, and be not contained in the number given. All that can be concluded from the second obiection is, that howsoever the first expressly decreed number of the Cardinals was 25, yet if the *Pope* be numbred among them, as in some respect he may and ought to be, that then that number may in some respect be said to have been 26, as
therefore

therefore the first obiection proveth the root of 666 to be expresly 25, and yet in some respect 26. So the second proveth the originall number of *Cardinals* to have been 25, and yet in some respect 26. from both therefore it may be concluded, that there is a greater similitude and likenesse between the root of 666, and the first number of that Colledge and Corporation which is Antichrist, then by any of those other things which are above said could have been conceived or imagined. For if the number of the Beast had been said to have been 625, the root of which number is so 25, that it can in no respect be said to be 26. Then the *Iesuits* might with probability have alleaged, that *S. Peter* was numbred among the 12 Apostles, and that the *Pope* being his Successor actually is and ought to be numbred among the Cardinals, & that after the *Popes* death to testifie that he was still a Cardinall, it is one of the usuall ceremonies at the *Popes* funerall, that a Cardinals hat should be painted upon his coffin: and that therefore the first originall number was 26, and not 25. Contrariwise, if the number of the Beast had been said to have been 676, the root of which number is so 26, that it can in no respect be said to be 25, then it would have been alleaged,

Quod Papa
inter Cardi-
nales conu-
meratur, signi-
est pileus ex
purpura qui in
sepulchro Pa-
pæ pingi so-
let Hieron.
Manfredus de
Cardinalibus
cap. 9.

ged, that the Pope is *Vicarius Christi*, and that as Christ was not numbred among the Apostles, so the Pope ought not to be numbred among the *Cardinals*: and that therefore the first decreed number by *Marcellus* was 25, and not 26: and against this objection I see not what could have been materially replied.

But the wisdome of God foreseeing all these difficulties and ambiguities, and intending to declare exactly the true number of the first foundation of that Colledge of *Cardinals*, whereof the Pope is head, and knowing that it could not be foretold absolutely without ambiguity, by one number onely (because it is absolutely impossible to say truly, that that number was absolutely in all respects 25, or that it was absolutely in all respects 26, for as the Pope is *Vicarius Christi*, so it was 25 and not 26. But as he is *Succesor Petri*, and as he is numbred among the *Cardinals*, so it is 26 and not 25.) doth therefore let downe this number 666, that by our counting and extracting the root of this number he might lead us unto these two numbers the number 25, and the number 26, the last unities of both which numbers, are as two indivisible extreames and limits, without and beyond which, this number of Antichrists foundation

A a

is

* without,
that is extra,
not line.

is not found, and between which, the very ambiguity of this numbers termination is in such an admirable manner contained and confined, that although it may in divers respects be said to be either of them; yet it can in no respect be said either to be any other number * without, or beyond them: or to be so between them, that it may be said to be neither of them. For as the root of 666 cannot be said to be any number which is greater then 26, nor to be any number which is lesse then 25, so neither can it be truly said, that it is neither 25; nor 26. But as the originall number of the foundation of that Colledge was either 25, or 26, which way soever it be understood: so the root of 666 (considered as an absolute number in *nudis essentialibus*, as it ought to be) is one of these two numbers, take it which way you will. For if this number 666, be considered as it is an absolute number in it selfe, and as it is *quantitas discreta* onely, then the root of this number cannot at all be said to be between 25 and 26, either as *medium participationis*, or as *medium abnegationis*. Not as *medium abnegationis*, because it may be said to be either, & in divers respects (although not by equall propriety of speech) to be both of the extreames: not as *medium participationis*, because in absolute

lute numbers, unities immediatly succeeding each other, doe admit no latitude, either of extension, or denomination between them; and because all unities in absolute numbers are *simpliciter & absolute indivisibiles*, that is, such as cannot be divided into parts, either of the same, or of any other denomination. Wherefore as it is absurd and impossible, to say that the number of Cardinals at the first foundation of their Colledge, was 25 Cardinals and halfe a Cardinall; or 25 Cardinals and three quarters of a Cardinall: so is it as unproper and unpossible to say that the root of 666 (being considered in *puris essentialibus*, and as an absolute number) is 25 unities and halfe an unities, or 25 unities & three quarters of an unities. But as the root of this number is properly and expressly 25, and yet in some respect 26: so the number of Cardinals was properly and expressly 25, as it is above proved, and yet if the *Pope* be numbred among them, it may in that respect be said to be 26. For because such a number was chosen and expressed to be the number of the Beast, as had a sord number for it's root, it is therefore certaine that the manner how the originall number of Cardinals was terminated, is ambiguous, and such as could not by one number onely be expressed.

A a 2

For

For the choice of such a number as had a surd root, doth not make that which is certaine in it selfe, to be ambiguous unto us, but it makes the very ambiguity it selfe to be certaine; that is, it makes us certainly know, that although 25 should be the onely expresse and first decreed number of Cardinals, yet that the *Pope* himselfe (howsoever he be *Primus in ordine* and of another denomination) may, and must in some respect be numbréd among them, and may, and must in some respect be excluded from them. And being the *Pope* must be numbréd among them, as he is *Successor Petri* in his Apostleship, and must not be numbréd among them, as he is *Vicarius Christi*, or as he is *Successor Petri* in his Vicarship of Christ, why may it not therefore be said, that the Root of this number doth foretell, not onely the number of the Cardinals, but also, that the *Pope* should pretend himselfe to be, both *Vicarius Christi*, and *Successor Petri*. But however this may be, or seem to be too nice & intricate, yet I am perswaded that those few which fully understand what the surd root of a number is, and how it ought to be denominated, cannot but confesse that here is a strange & extraordinary similitude, between the **Papacie* in its first originall, and the root of the number

* By the *Papacie* I understand that Colledge of Cardinals of which the *Pope* is head.


ber 666; and perhaps the likenesse is so great, and so exquisite, that mans understanding is not able fully to cōprehend it, nor the tongues of Angels to expresse it. And thus much I conceive to be sufficient to have said in way of answer to such objections as are above mentioned, and that a reason might be shewed, why it was neither possible nor convenient, that any perfect square number, could so perfectly characterise the Papacie, as some one of those numbers which are contained between the number 625, and the number 676. But yet it may be here farther added, that although the number 25 be *simpliciter*, and may be truly said to be the root of all those numbers which are contained between those two square numbers 625 and 676, yet the number 26, may *secundūm quid*, that is, in some respect, be also said to be the root of so many of those numbers as are neerer unto 676 then to 625, and for this reason it was most convenient, that the number of the Beast should be greater then the number * 650, and lesse then 676: that so taking *proximum vero pro vero*, it might in some respect, although not properly, be said to be 26. * But speaking properly and strictly, the root of 666, can be said to be no other Cardinall number but 25.

* For if any number lesse then 650, and greater then 625 had been taken, then the root had beene 25, both taking minus vero, and also taking proximum vero pro vero, and so by consequence it could in no respect have been said to be 26, as in some respects it was necessary it should be.

because *Quod inest in dicitur de*, & *quod non inest in non dicitur de*, that is, because it is to have it's denomination from the greatest square number contained in the number 666, and not from that number which is not contained in it, as it is above declared.

CHAP. 28.

A farther and a full answer to all objections about the Root of 666, drawne from the consideration of the figure of that number, by which the figure of the City of Rome is exactly expressed.

 Reason may be yet farther demanded, why of all those numbers which are between 650 and 676, there was no other number expressed to be the number of the Beast, but onely the number 666, to which I answer, that as it was most convenient for the reasons above alleaged, that the number of the Beast should be between those two numbers; so there may be many reasons here alleaged, why the number 666 was chosen rather than any other. First, it may be said that no other number whose root was 25, could be expressed by the numerall letters of the Beasts name, as concerning the word *αἰῶνες*, and divers other

ther names of this Beast, in divers languages hath been, and may be observed.

Secondly, it may be said that the number 666 was chosen rather than any other number, whose root was 25, that by the two last figures of this number, or by the number signified by the two last figures of this number, there might be an allusion to that image mentioned *Dan. cap 3.* whose height was 60 Cubits, and the breadth 6 Cubits. Which Image as *M^r Forbs* doth not without probability intimate, may very fitly shadow forth the Papacie. For as divers Nations, Tongues, and Languages were allured with all kinds of Musick, and inforced by the fierie furnace, to fall down and worship that Image: so divers nations and languages have been both allured by the musick of all kinds of flatteries and false doctrines, and also inforced by fierie Furnaces and other torments, to fall downe and worship that Idoll Shepheard at Rome. But as *Nebuchadnezzar* to his great astonishment, saw foure men walking in the midst of the fire, instead of those three which fell downe bound at the first: so the Pope to his terror may behold, that the number of Protestants increaseth daily notwithstanding his fierie persecutions, and those that heretofore

fore lay dead for a time, in the street of the great City which spiritually is called *Sodome* and *Egypt*, doe now stand upon their feet againe in greater numbers, and cause feare to fall upon their enemies.

But if neither of these reasons, nor any thing yet said, give satisfaction to iudicious readers, nor shew sufficient cause why the number 666 should be chosen rather then 625, or any other number whose root is 25; yet I am confident that that reason being added to it, which I shall now set downe in the last place concerning the figure of the number 666, cannot but give full satisfaction to all such as understand it. For as the root of 144 is opposed to the root of 666, so also is the figure of that number opposed to the figure of this, and as the root of 666 exceeds the root of 144 by a double proportion and somewhat more, so the figure of 666, exceeds the figure of the number 144, by a double proportion and somewhat more. And as divers mysteries have been already found out, by the application of the root of the number 666, to such things as pertaine to the Papacie: so there remaine some mysteries to be found out, by application of the figure of the same number to the City of *Rome*. For as the actuall application of

of that number which is the root of 144, to such things as are mentioned in the description of the new *Hierusalem*, doth guide, and direct, and as it were confine the application of that number which is the root of 666, to such things as are answerable and opposite unto them: so the actuall application of that figure which is the figure of the number 144, to that new *a Hierusalem* described in the *Revelation*, is both an example and a warrant, shewing how that figure which is the figure of the number 666, ought to be applied to that City which is answerable and opposite to *Hierusalem*. If therefore a reason be yet demanded, why the number 666 ought to be chosen to be the Beasts number, rather than any other whose root was 25. I answer, that for what reason soever the number 144 was chosen rather than any other number, whose root was 12; for the same reason was the number 666 chosen, rather than any other number, whose root was 25. But no better reason can be given or imagined, why the number 144 should be chosen rather than 145, or 146, or 154, or any other number, whose root is 12, but onely because the figure of this number, is a perfect figure perfectly representing the figure of the City *Hierusalem*; & therefore

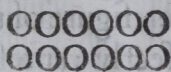
^a And the city lieth four square, and the length is as large as the breadth, 21. 16. Rev. 21. 16.

Bb

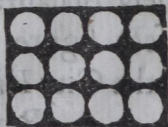
fore it may be concluded, that no better reason ought to be expected, why 666 should be chosen rather than any other number whose root was 25, but only because the figure of this number, doth perfectly represent the figure of the city of Rome. Now therefore that the truth of this may appeare, I must briefly expresse what figured numbers are.

The summe of that which *Euclide* & others have written *de numeris planis figuratis*, that is, of flat superficiall figured numbers, is, that those numbers onely are figured numbers, which can be produced and made, either by the multiplication of one number by it selfe, or by the multiplication of some one number by another number: as for example, the number 12 is a figured number, because it may be produced & made by the multiplication of the number 3 by the number 4, and also by the multiplication of the number 2 by the number 6, as by the following figures, wherein 12 unities are placed according right angles, and equall distances, may plainly appeare.

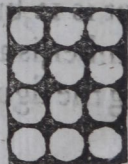
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12

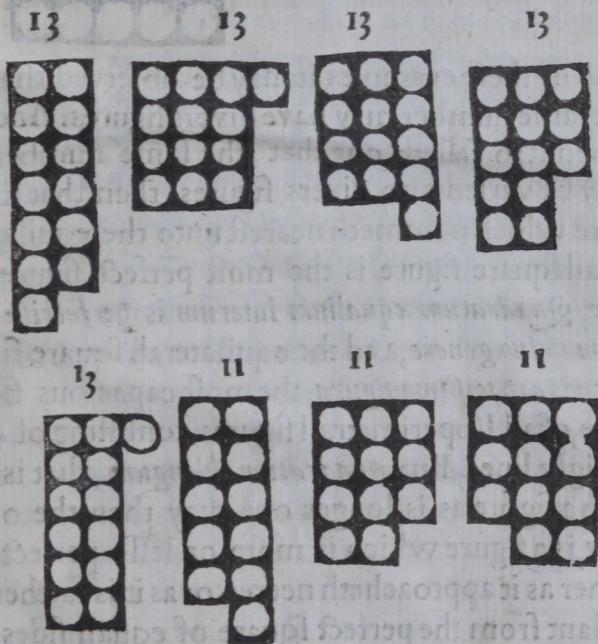


12



But the number 13 or 11 can by no means be reduced to any *figure, wherefore they are not figured numbers, neither can so many unities be placed any manner of way, but still there will be something wanting to make the square figure compleat, or something redundant which doth exceed it; as these examples shew.

* That is, to any quadrangular figure straight lines and rectangles either of equal or unequal sides.

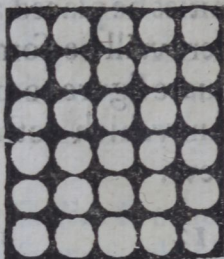
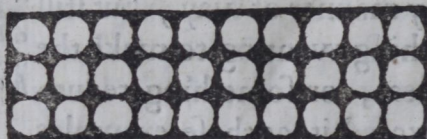


The number 30 is a figured number, because

cause three times ten , or five times six make this number, as these examples shew.

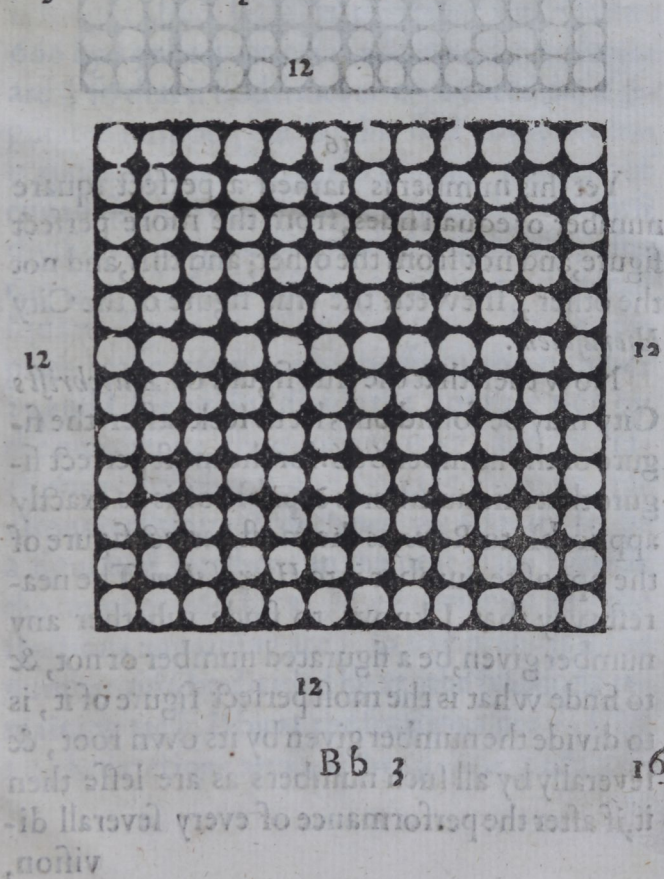
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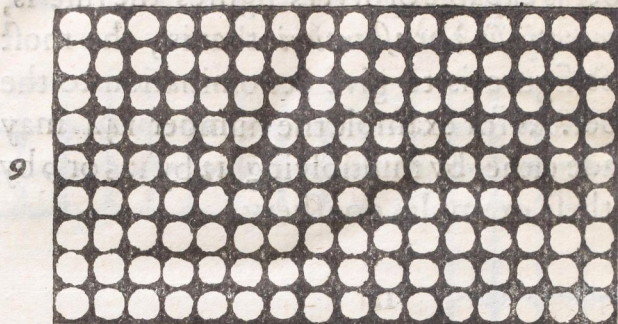


And by these examples it may be observed, that the same number may have divers figures. And when it so falleth out that the same number may be varied into divers figures, then that figure which commeth nearest unto the equilaterall square figure is the most perfect figure. For, *Quadratum equalium laterum* is *perfectissimum in suo genere*, and the equilaterall square figure is *capacissima figura*, the most capacious figure, of all Isoperimetrical figures consisting of 4 straight lines. But *Quadratum oblongum*, that is, such a figure as is longer one way then the other, is a figure which is more or lesse perfect, either as it approacheth neerer, or as it is farther distant from the perfect square of equall sides. Now when the figure of any given number is sought after, that is still to be accounted the figure of that number, which either is a perfect square

square, or neereſt unto it. For when the ſame number is capable of divers figures, the rule is, *Denominatio fit à præſtantiori*; that is, the moſt perfect figure is to give denomination to the number. As for example the number 144. may be made either by multiplying 12 by 12, or 9 by 16, as theſe examples doe ſhew.



16



16

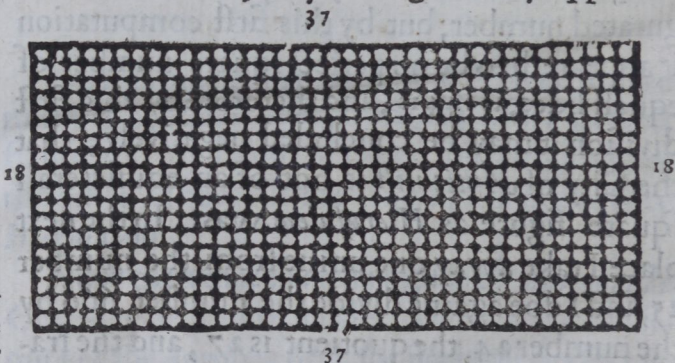
Yet this number is named a perfect square number of equall sides, from the more perfect figure, and not from the other; and this, and not the other, sheweth the true figure of the City *Hierusalem*.

Now then that the true figure of *Antichrists* City may be found out, let us seek after the figure of the number 666: for the most perfect figure that this number is capable of, is as exactly applicable to *Rome*, as the most perfect figure of the opposite number is to *Hierusalem*. The nearest way that I know to finde whether any number given, be a figured number or not, & to finde what is the most perfect figure of it, is to divide the number given by its own root, & severally by all such numbers as are lesse then it, if after the performance of every severall division,

vision, there doe some fractions remaine, then is the number given no figured number, but so many times as there doe no fractions remaine, of so many severall figures is that number capable, of all which figures, that which either is the equilaterall square, or else that which is nearest unto it, is the most perfect figure which is sought after. I divide therefore the number 666 by 25, the quotient is 26, and the fractions are $\frac{16}{25}$ so that it doth not yet appeare to be a figured number, but by this first computation it appeareth to be no perfect square number of equall sides, as 144 is; and therefore by this first division it may be concluded negatively, that the City of *Antichrist* is not of an equilaterall square figure as *Hierusalem* was. In the next place I take away one unitie from the number 25, and I doe againe divide the number 666 by the number 24, the quotient is 27, and the fractions remaining $\frac{18}{24}$ and because there be fractions remaining, it doth not yet appeare to be a figured number, in the next place I divide the number 666 by 23, the quotient is 28, the fractions remaining are $\frac{22}{23}$. In like manner if the number 666 be divided by 22, the fractions remaining are $\frac{6}{11}$. If by 21, the fractions are $\frac{15}{21}$. If by 20, the fractions are $\frac{6}{5}$. If by 19, the fraction is one

one unitie, but if it be divided by 18, the quotient is 37, and no fraction remaineth; by this therefore it may be concluded that 18 being multiplied by 37, the product must be 666, and therefore this number is a figured number, and that the most perfect figure of it is, *Quadratum oblongum proportione quasi dupla*, that is, an oblong square figure in which the length exceeds the breadth by a double proportion and somewhat more, as by this figure may appeare.

If furlongs be added to these numbers, it cometh neere to shew also the quantity of the City, for Rome is, or not long since hath been, about 37 furlongs in length, and about 18 in breadth, and doth, or hath contained about 666 furlongs of square measure, but as this manner of measuring the City of Antichrist is not drawne from the like example of the opposite numbers of Hierusalem; so neither is it so exact as the manner of measuring which is thence derived.



Now how fitly this figure agreeth with the figure of the City of Rome let all men judge, and shew if they can any one regular figure that comes nearer unto it. There can be no greater testimony for the truth of this, then the testimony of those who nether knew, nor aimed at any such application as I doe, and yet have affirmed the figure of the City of Rome to be the same with

with this, as a late learned Commentator upon the Revelation hath affirmed in these words, *Iam vero Roma hodierna seu Pontificia ambitum habet nonnisi 13 aut 15 miliarium, ut norunt, inquit Lipsius, qui dimensi sunt; formam ut & ex ichnographia ejus videre est, quadrangularem proximam oblongam proportionem quasi* duplam.* I doe therefore now conclude, that as the most perfect figure which the number 144 is capeable of, sheweth and representeth the true figure of the Citie Hierusalem; so the most perfect figure that the number 666 is capeable of, sheweth & representeth the true figure of the City of Rome. These things are so certain and perspicuous to all such as doe understand what figured numbers are, that I am perswaded they cannot, nor will not desire a more satisfying reason, why the number 666 was named to be the number of the Beast, rather then 625, or any other number whose root may be said to be 25, especially if they doe consider these three things. First, how great a mystery concerning the figure of the City of Rome, is by this meanes revealed. Secondly, how plainly and expressly this reason is warranted & confirmed, by the evident application of the figure of the opposite number to the opposite City Hierusalem. And thirdly, it may be observed,

Commenta-
tionum Apo-
callyp. part. 2.
p. 152.

* The Diseg-
no and Ritra-
to of Rome,
set forth at
Venice, and
fixed to Orto-
lius his The-
atrum Orbis,
is so delineat-
ed; and the
longitude be-
ing taken from
the Castle of
S. Angelo or
mole di Adri-
ano, to S. John
of Lateran,
compared with
the latitude,
observed from
Saint Peters
Church in the
Vatican, to
the Church
called S. Maria
del Popolo,
carrieth the
very same
double propor-
tion mentioned
by Lipsius.
Thus I have
been informed,
but cannot yet
procure the
sight of that
book.

Cc

that

All such numbers as are included between the two square numbers 625 and 676, either are no figured numbers at all, as 665, 659, 669, &c. or else are such whose most perfect figures doe plainly differ from the figure of 666, and therefore from the figure of Rome.

that if but one unity be added unto, or subtracted from the number 666, the figure of it is quite altered and changed, and such as either commeth nearer to *Hierusalem* then *Rome*, as the figure of 667, or such as differeth more from the true figure of *Rome*, then that figure which is above expressed. And thus much of the figure of *Rome*, and of the figure of the number 666, by which perhaps many other things may also be found out.

CHAP. 29:

Objections answered, and difficulties cleared, (even to such as have no knowledge in Arithmetick) concerning those solid figures and numbers, by which the severall measures of the compasse of Rome, and the new Hierusalem may be found out. Also some other objections breisly answered.

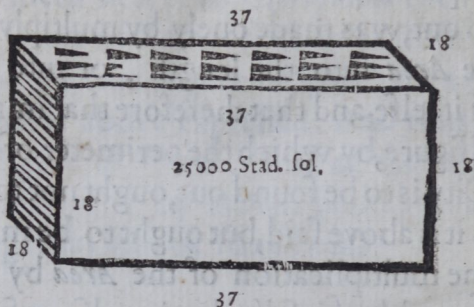


AVING now found out the true figure of *Antichrists City*, some things may be here added to that which is above said concerning the measures of it; and so much the rather because those imaginary measures of the new *Hierusalem*, by which the true measures of the literall *Hierusalem* are truly, though mystically described, do as well depend upon the figure

gure of the City there expressed, as upon the solid number which is there named. For it may be objected that that imaginary solid figure by which the perimeter of the new *Hierusalem*, was found out, was made onely by multiplying the whole *Area* into the length, or into the breadth of it selfe; and that therefore that imaginarie solid figure, by which the perimeter of the opposite City is to be found out, ought not to be a Cube, as it is above said, but ought to be made onely by the multiplication of the *Area* by the length or breadth of it selfe, having also respect unto the figure of it. To this objection I answer, that although the *Area* or *Basis* of a Cube be not like in figure to the *Area* of the Citie of *Rome*, yee it may be equall in compasse unto it; and perhaps the literall *Hierusalem* was not exactly and precisely of an equilaterall square figure, & yet it may be equall in compasse with that cube mentioned in the description of the new *Hierusalem*. But yet neverthelesse I grant that such an imaginarie solid figure, as this objection aymeth at, and such a one as is not a perfect Cube, but is agreeable and applicable to the figure of the City of *Rome*, may be deduced fitly and analogically from the opposite measures of the new *Hierusalem*, and may also truly shew the

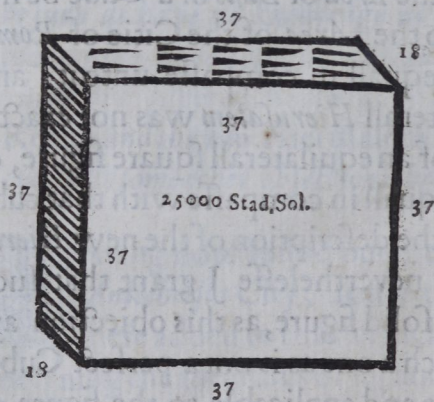
measures of the City of Rome, as by these figures following shall be declared.

The first Figure.



The number 18 and 37, are not here placed to shew the true lineal measures of these figures, but to shew the proportion of them.

The second Figure.



The solid measures of both these solid figures must be understood to be 25000 furlongs, that so they may be answerable to those

12000

12000 furlongs, which are the true measure of the opposite solid figure, raised upon the square *Area* of *Hierusalem*, by multiplying the *Area* it selfe by its own length or breadth. For so likewise these two figures are made by multiplying the *Area* of the Citie of *Rome* by its length in the one figure, and by its breadth in the other figure. For because the length of this *Area* differeth from the breadth, therefore two solid figures arise from their severall measures; whereas by the *Area* of *Hierusalem*, in which the length and breadth are all one, there can but one solid figure be produced. Now because these two solid figures (of which one is equall in height to the breadth of the *Area* of *Rome*, and the other equall in height to the length of the *Area* of *Rome*) cannot be both of them truly applied to the measures of *Rome* at the same time, and because no reason can be given, why one should be taken rather then the other (they being both derived, precisely after the same manner, from the figure and measures of the *Area* of *Rome*) as the opposite solid figure is from the *Area* of *Hierusalem*. Therefore they must both of them truly expresse the measures of the City of *Rome*, but at divers times. The first figure in which the height of this imaginarie City is e-

Cc. 3.

quall

quall to the breadth of the *Area*, sheweth the measures of the *Area* of *Rome*, at that time in which Antichrist began first to lift up himselfe and to beare sway in it. The second figure, in which the height of this imaginary City is increased from being equall to the breadth of the *Area* to be equall to the length of it, shewes the measures of the *Area* of *Rome*, at that time when the pride of Antichrist shall be at the highest, and when his Kingdome shall begin to be top-heavie, and to threaten a downefall both to it selfe, and to those that depend upon it. Who-soever therefore desires to know how many furlongs in compasse *Rome* heretofore was, when it was at the greatest that it hath been at, since the first remarkable foundation of the Papacy; let him by computation finde out the perimeter of the first solid figure above mentioned, supposing the solid content of the figure to be 25000 furlongs. And whosoever desireth to know how many furlongs in compasse *Rome* was, when it was in its greatest perfection, beauty and stability, that hath been incident unto it, since the first remarkable foundation of the Papacy; let him by computation finde out the ^b perimeter of that solid Cube, of which I have above spoken, supposing the solid content

of

^a Which perimeter if I have rightly cast it, is about 140 furlongs and odd paces, that is 17 miles and an halfe &c: which measure as it is lesse then the compasse of *Rome* as it was under the heathen Emperours, so is it greater then most writers have affirmed it to be at any time since the Pope ruled in it.

^b Which is 14 miles and an halfe, and almost halfe a quarter of a mile. as is above shewed.

of it to be 25000 furlongs. And lastly, whosoever desireth to know, how many furlongs in compasse *Rome* now is, or shall be when it shall be at the least that ever it shall be at, before its utter ruine and destruction, let him by computation finde out the ^c perimiter of the second solid figure above mentioned, supposing the solid content of that figure to be 25000 furlongs, and he shall be then resolved that the wisdome of God by the root and figure of this number 666, hath so exquisitely set downe and foretold all the differing remarkable magnitudes of the City of *Rome* since the *Pope* ruled in it, that there is no imaginable exactnesse wanting. But because these things are darke and intricate, and those which have not (and many which have) a competent knowledge in Geometry cannot yet readily finde out the perimeter of a solid figure having only the solid content & proportion of the whole figure given, but none of the lineall measures, therefore such as would have the truth of these things made plaine and evident, even to their senses, may consider, that it is a true rule, *ut pondus ponderi, ita Solidum solido*, that is, As weight to weight, so is solid measure to solid measure. If therefore one ounce of soft wax, or clay, or any other Homogeniall substance

c Which is, if I have rightly cast it, 110 furlongs, and 66 paces, that is 13 miles and 3 quarters. which measure how neare it comes to that which some late writers have observed, may appeare by these words of Georgius Branon & Franciscus Hogenbergius. Quod si urbem ad nostræ ætatis cōsuetudinem metiri volumus, vix passuum millia 14 omnis Romæ & Ianiculæ five Transiberinæ regionis, & Vaticanus ambitus implebitur. Indice 3º Appendix: ad circuitus orbis.

substance be taken, and be moulded and fashioned according to the figure of a Cube, whose length breadth and height are equall, and be supposed to represent 1000 solid furlongs; then the length of one of the sides of this little Cube, being divided into 10 parts, every one of those parts do represent the true length of one furlong. (for 1000 is a perfect and exact Cubicall number, whose Cubicall root is 10.) Let there be therefore a scale made or a line divided, containing 100 or 200 of those parts or divisions. And a line being thus divided let there be another peece of the same wax taken, being in weight precisely twelve times as much as the former, if the former litle Cube were one ounce in weight, then let this be just 12 ounces, and let it be made and fashioned according to the figure of a Cube. Then let the compasse or perimeter of this greater Cube be measured by those divisions of the litle Cube, or by the scale above mentioned, and the perimeter of it will appeare to our senses, and will be found to be 91 of those divisions, & some fractions remaining; as it is above shewed, that the measure of the compasse of the new *Hierusalem* is 91 furlongs and some odde paces. Then let there be another peece of the same wax taken, being 25 ounces in

in weight, and let it be made into a Cubicall figure also. And let the compasse of this be measured by the same divisions above mentioned, and it will be found to be 116 of those divisions and some fractions remaining. Then let the same Cube or another peece of the same wax equall in weight unto it, be moulded into an oblong solid rectangular figure having 4 equall sides, the length exceeding the breadth or thickness by a double proportion and somewhat more, as 37 is to 18, so that it may be like in its proportions, to the first of the two figures above mentioned, in which the height is equall to the breadth of the *Area*: and then let the perimeter of the *Basis* or *Area* of this figure be measured by those divisions of the litle Cube first mentioned, and it will be found to be above 140 furlongs as is above said. Lastly let the same peece of wax or another equal in weight unto it be transformed into the figure and proportions of the second figure above mentioned, in which the height is equall to the length of the *Area* of the same figure: and then let the perimeter of the *Basis* or *Area* be measured by the same divisions of the scale and litle Cube first made, &c the perimeter will be found to be, about 110 furlongs

D d

longs, as is above said. And by this means I suppose, those that have litle, or no insight in Arithmetick, may understand and see, how the perimeter of the new *Hierusalem* is mystically expressed by the measures of a solid Cubicall figure in the 21 Chap. of the *Revelation*; and may also conceive how the divers measures of the mysticall *Babylon* or new *Rome*, may be, *mutatis mutandis*, analogically deduced from them.

If it be objected against that which I have above said concerning the solid measure of the new *Hierusalem*, and consequently against all that I have above said of the measures of *Rome*; that according to some Copies and Editions, the words in the text are not, δώδεκα χιλιάδων. but δώδεκα χιλιάδων δώδεκα. that is, not twelve thousand, but (as some interpret it) twelve times twelve thousand. I answer first, that that reading which I have followed, is most generally and commonly received. Secondly, that these words δώδεκα χιλιάδων δώδεκα, doe more properly and more probably signify twelve thousand and twelve (which causeth no considerable alteration in the measures) then twelve times twelve thousand. For, if that number had been intended, then it should have been said, δώδεκα χιλιάδων δωδεκάκις, or rather δωδεκάκις δώδεκα χιλιάδων.

δων, or ἑκατὸν τεσσαράκοντα τεσσάρων χιλιάδων.

Lastly, supposing both these divers readings of this text were equally probable, yet being the measure of 12000 furlongs, doth agree with the measures of the same City set down by *Ezechiel*, and the measure of twelve times twelve thousand cannot agree with them, therefore that is the true reading, and not this. For by what meanes can we better interpret a doubtful and ambiguous place of Scripture, then by comparing it with another place of Scripture, which is cleare and out of question.

If it be objected, that 12000 furlongs cannot be the exact measure of the new *Hierusalem*, because the new *Hierusalem* is an exact Cubicall figure, but 12000 is not an exact Cubicall number. I answer, that howsoever some Authors which doe write of these measures, doe seem to imply some such objection, concerning the solid measure; and *Lira* concerning the square measure of the *Area* of this City, where he endeavours to apply this number 12000 unto it; yet there is no reality in this objection. For that 12000, or any other number, which is not a perfect Cubicall number, or a perfect square number, may yet be the exact solid measure of a Cube; and may exactly expresse the superficial measure

measure of an exactly square figure, is a certain and undoubted truth which cannot be denied, although perhaps some men doe not suddenly and easily conceive it.

J have now, as J hope, sufficiently answered all such objections, as J doe yet know, can be materially objected against the substance of that which I have above written. And I am willing to publish these things (notwithstanding I cannot but discover much ignorance and weaknes with them) that J may know what more can be objected against them. Wherefore J do humbly and earnestly desire, those religious, wise, & learned men, which doe not yet believe that the Pope is *Antichrist*, nor that this is the true interpretation of his number, that they would not conceive their own apprehensions, which seem to make against these positions, so paræneticall, as if nothing but vaine jangling, could be replied unto them. Let them publish them to the world, that Truth may be discovered, errors confuted, the Church inlightned, *Antichrist* revealed, and God glorified. They may perhaps receive satisfaction beyond their expectation, if not from me, yet from those who are better able to defend so much truth as I have written then I my selfe can be. As for *Romish Catholics*, especially

especially such as are seducers of others, & such as are truly Italionated, J doe well know that no evidence of truth is sufficient to convince them ; and that although a man should bray them in a mortar with a pestle, yet would they not cease to gain-say those truths, which they are not able to confute. But for those of their laitie, who out of ignorance and simplicity are seduced by them (of which there are many in this Kingdome) I doe rather pray for their conversion, then desire their confusion, and that God would vouchsafe to open their eyes, that they may wonder at themselves, for having been so long deceived by those hypocrites at Rome; who are that very Synagogue of Sathan, and that corporation of false Prophets, in whom dwelleth bodily, the fulnesse of that spirit of *Antichrist*, and the fulnesse of that spirit of error, which was to come into the world. For the farther manifestation of which truth, if it hath pleased God to discover any thing by me; it is, because he is sometimes pleased to shew his strength in weaknesse, and to chuse things that are weake, and things that are despised, to bring to nought things that are mighty. To him therefore, who is the onely wise God, and

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who

who will in due time discover all necessary
truths to his Church, be all Glory and
Praise for ever. AMEN.

FINIS.



